

The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLVIII, No. 34.
Whole Number 2479

FIFTH-DAY, AUGUST 25, 1892.

Terms:
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LIFE.

"In the way of righteousness is life." Prov. 12: 28.

Life that is full to overflowing
Of the good God meant us to have;
Life that is ever outgrowing
The sorrows that lead to the grave;
Life full of peace, joy, and gladness,
Of the sunshine sent down from above;
Such life is for each of the children
Who rest in the Father's love.

—THE Morgan Park student evangelists are finding their hands and hearts full in the closing days of their stay at Garwin. The farewell service Wednesday night, Aug. 17th, will close a series of meetings nearly three weeks in length. The services have been held in the Christian church, that being considerably larger than the Seventh-day Baptist house of worship. Although it was the busiest season of the year the congregation was large almost every night from the beginning, and on recent nights the house has been crowded.

The three denominations, Seventh-day Baptist, Christian and United Brethren united cordially in the work. The meetings have been attended with great power and blessing. Over 30 have expressed their desire to live the Christian life, ten of whom have been already baptized into the Seventh-day Baptist Church. A large number of church members who had been for a long time away from God and duty have come back again into the work. Monday, Aug. 15th, was a day long to be remembered by the Garwin Church. Ten young people were received into the church by baptism, and some who have formerly been members but had been out of the church for years, were received back. Entire unity and brotherly love prevailed, and as the whole congregation came forward to give greetings to the candidates, we sang with tears of joy in our eyes, "Blest be the tie that binds." The good work is still going on, and it is expected that there will be about thirty additions to the church, by baptism, verbal testimony or letter.

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L. C. RANDOLPH.

GARWIN, IOWA.

THE "FAILURE" OF THE REVISED VERSION.

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Bishop of Durham, in the *Expository Times*.

It was my privilege to spend a considerable part of the ten most vigorous years of my life upon the revision of the New Testament. No one can know better than I do the imperfections and the inequalities of the work. I could criticise it more thoroughly, I think, than many of its critics. But when account is taken of every fault, I cannot but regard the result of that period of anxious labor with the deepest satisfaction and thankfulness. The Revision has brought, as I believe, the words and thoughts of the apostles before English people with a purity and exactness never attained before. . . I certainly have paid some attention to textual criticism, and I have very distinct opinions as to the special problems offered by the text of the New Testament; but the text of the Revisers does not represent the peculiarities of my own personal opinion. The variations from the received text which the revisers adopted—for they did not form any continuous text—are, speaking generally, those on which all scholars who think that the text of the apostolic writings must be dealt with on the same critical principles as classical texts would substantially agree. Again and again I declined to propose or to support a change of reading which I held myself to be unquestionably true, because it was not recommended by that general consensus of scholars which I felt bound to seek in loyal obedience to my commission. . . .

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If now I turn to the general character of the revision of the New Testament, which is the main question before us, I think that I may say that the one desire of the revisers was to give the most exact and faithful rendering they could of the text before them. In this they followed the aim and the pattern of their predecessors, whose style and vocabulary and rhythm they strove to preserve with the most scrupulous care; and not, I think, wholly without success; for, I remember well that when some change was proposed, at our third revision, in the printed text, which was then before us, a pathetic plea was urged "that we should not disturb the exquisite language of the old version," which only dated, in fact, from the first revision, six or seven years before. But fidelity, as the Bishop of Manchester has pointed out, required a strict adherence to definite principles. It was not for us to decide by any arbitrary and varying judgment on the importance of changes. Our duty was to place the English reader, as nearly as possible in the position of the reader of the original text. It was not for us to leave or to introduce differences or identities in the English which were not in the Greek; to hide parallelisms in cognate narratives, or to create them. Patient students of the New Testament will, I think, agree that they have not found any commentary so fruitful as a concordance, and our desire was to enable the English student to use his concordance with like effect. It was no wonder, then, if, on thorough, many-sided investigations, seventy-five changes grew to one hundred and twenty-seven. Unexpected parallelisms or variations of language had to be noticed. Corresponding phrases had to be considered. Minute variations of order had to be noticed.

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Let me give three simple examples to illustrate my meaning. The newspapers gave most kindly attention to the Revision, on the day after its publication. One change, I remember, called out pretty general condemnation. "The two thieves had become," so the critics said, "two robbers. What lamentable pedantry! What good can come of it?" What good? Were we to say, "Now Barabbas was a thief!" Were we to obscure the significant trait which indicated the social state of Palestine? Were we to destroy the tragic contrast between the lawless violence of the brigand and the self-surrender of the true King? Were we to put out of sight, as far as we could, the false spirit

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MARRIED.

BRINK—ROBY.—At Alfred Station, N. Y., Aug. 9, 1892, by the Rev. J. Summerbell, Mr. George W. Brink and Miss Ruby A. Roby, both of Almond, N. Y.
SPAFFORD—BLISS.—In Milton, Wis., Aug. 6, 1892, by the Rev. E. M. Dunn, at the home of the bride's mother, Mr. Ezra Ernest Spafford and Miss Bertha May Bliss, both of Milton.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

HOOD.—In Almond, N. Y., July 2, 1892, at the home of her only daughter, Mrs. Jennie Whitford, Mrs. Avis Potter Hood, in the 70th year of her age.

Sister Hood was born in Brookfield, Madison Co., N. Y., and came to this country with her parents when about 5 years old. In early life she united with the First Alfred Church, and afterwards became a constituent member of the Hartsville Church. She was married to George Hood, June 23, 1845. Nearly two years since, she had paralytic shock of the left side. During this long sickness her children gave her the most attentive care. Funeral services at the Hartsville church, conducted by Elds. J. T. Davis, J. Summerbell, and H. P. Burdick. A large circle of relatives and friends were present. H. P. B.

ALLEN.—Near Nile, N. Y., Aug. 3, 1892, of heart disease, Warren W. Allen, in the 57th year of his age.

He leaves a father nearly 90 years of age, three brothers and two sisters to mourn his loss. M. B. K.

PITTS.—In Friendship, N. Y., Aug. 3, 1892, Dr. James Pitts, after an illness of seven months from catarrhal jaundice, following la grippe. Aged a little more than 84 years.

Dr. Pitts graduated at the Eclectic College, Cincinnati, Ohio, and practiced in Allegany Co. for 43 years. Besides brothers and sisters, he leaves a son and daughter, H. G. Pitts and Mrs. G. M. Cottrell, Nortonville, Kan., who were with their father the last two months of his illness. They rejoice in his testimony of perfect peace with God. Services were conducted by Rev. T. S. Leonard, pastor of the Baptist Church. Scripture readings: Psa. 23; Eccl. 1: 1-11; 3: 7; 1-14; 8: 1-13; 9: 1-6. Text, Ec. 8: 8, 1st paragraph: "There is no man who hath power over the spirit to sustain the spirit." L. V. P. O.

TITSWORTH.—In New Market, N. J., Aug. 10, 1892, of heart disease, Dr. Abel S. Titsworth, aged 52 years, 6 months and 20 days.

Funeral services Sabbath, Aug. 13, at 3 P. M. A more extended notice will appear in due time. L. E. L.

KNAPP.—Of heart failure, Aug. 2, 1892, Mrs. Amy J. P. Knapp, of Utica, Dane Co., Wis.

Her father's name was Phillips. She was born on Truxton Hill, N. Y., (now called Cuyler) Dec. 20, 1829, was baptized by Eld. Sebeus Burdick, when 10 or 11 years of age; was married to A. M. Knapp, Feb. 15, 1846, to whom were born four daughters, three of whom survive her. They moved to Wisconsin in 1850, and since 1859 have been in Utica and members of the Seventh-day Baptist Church there. During the past three years, her mind has been seriously affected, resulting from a severe sickness of years ago. During her life she was a devoted Christian wife and mother, respected by all who knew her. Her funeral was held on Sabbath, the 6th, sermon by the writer, from 1 Thes. 4: 13-18. N. W.

CURTIS.—Cordelia A. Curtis, oldest daughter of Albert and Alzina Clarke (deceased), of Brookfield, N. Y., and wife of Eld. D. P. Curtis, died of progressive paralysis, at Battle Creek, Mich., Aug. 4, 1892, aged 61 years, 9 months and 12 days.

She was married at the parental home by Eld.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder
ABSOLUTELY PURE

Joshua Clarke, May 1, 1848, and about 1850, was baptized by him and united with the Second Brookfield Seventh-day Baptist Church. Subsequently, with her husband, she held membership in the First Verona and Preston Churches during his pastorate of them. In 1861, they removed to Freeborn Co., Minnesota, and endured the privations of pioneer life. Here she was one of the constituent members of the Carlton Church, organized by Eld. A. B. Burdick, on his missionary tour to that State. In the spring of 1877, the family removed to Hutchinson, McLeod Co., where they united with the Seventh-day Adventist Church, of which she was an honored member the remainder of her life. Her health has been failing for a year or more, and the hope of receiving help from the treatment given at the Sanitarium, at Battle Creek, led to the disposal of the Minnesota home, and removal there early in June. But the disease had progressed too far to be arrested by human skill, and she sank gradually, till suddenly, though not wholly unexpectedly, she fell asleep, to awake no more till he who said, "I am the resurrection and the life," and "I am he that liveth, and was dead; and behold I am alive forevermore, Amen; and have the keys of hell and of death," shall call, "Awake and sing, ye that dwell in dust . . . and the earth shall cast out the dead." She was a faithful and true wife, an affectionate mother, a kind and generous friend, and a devoted Christian, whose place can never be filled in any of these relations of life. She lived to see her seven children all heads of praying families, and was the first of the family to fall. The funeral services were conducted, at the residence of her son, by Eld. Uriah Smith, senior editor of the Review and Herald, who spoke words of comfort from Rev. 14: 13, and we laid her to rest in Oak Hill Cemetery, on the evening of Friday, just before the setting sun ushered in the sacred Sabbath. D. P. O.

The war department has an official telegram from Texas saying no Mexican revolutionists can be found along the border.

The receipts from customs at the port of New York during the first ten days of the present month were \$4,831,130, an increase of \$1,750,000 over the corresponding period of last year.

During "Grand Army week" at Washington, next month, the twentieth annual convention of the National Association of Union Ex-prisoners will be held. Extensive preparations have been made and the meeting will be the largest in the Association's history.

THE Managers of the Hornellsville Fair secured unequalled attractions early in the season, but they capped the climax when they arranged to have the joint discussion of the issues of the present campaign discussed between McKinley and Campbell, assisted by other able representatives of their respective parties. The selection of other speakers will be made from the following list: Roswell G. Horr, Bourke Cochran, Governor Flower, Senators Carlisle and John E. Russell, Chauncey M. Depew, James G. Blaine and others. This joint discussion will occupy a portion of two days. The Fair begins the 23d and continues six days. Admission twenty-five cents.

HARVEST EXCURSION—HALF RATES. August 30th to Sept 27th.

The Burlington Route will sell round trip tickets at half rates, good 20 days to the cities and farming regions of the West, North-west and South-west. Eastern Ticket Agents will sell through tickets on the same plan. See that they read over the Burlington Route, the best line from Chicago, Peoria, Quincy and St. Louis. For further information write P. S. Eustis, General Passenger Agent, Chicago.

DELICIOUS MINCE PIES EVERY DAY IN THE YEAR.

NONE SUCH CONDENSED Mince Meat



HIGHEST AWARD received at all Pure Food Expositions for Superior Quality. Cleanliness, and convenience to housekeepers. No Alcoholic Liquors. Each Package contains material for two large pies. If your grocer does not keep the None Such brand send 20c. for full size package by mail, prepaid. MERRELL & SOULE, SYRACUSE, N. Y.

Senators Allison and Jones have accepted their appointment as delegates to the International Monetary Conference. The other appointees have not yet been heard from.

Low Rate Harvest Excursions.

The announcement that the North-Western Line, comprising over 8,000 miles of thoroughly equipped railway, has arranged to run two low rate Harvest Excursions during the months of August and September, will be gladly received by those who are interested in the development of the great West and North-west, as well as by those who desire to visit this wonderfully productive region at a season of the year when exact demonstration can be made of the merits and advantages it offers to home seekers and those in search of safe and profitable investments.

These excursions will leave Chicago on August 30th and September 27th, and tickets can be purchased at the very low rate of one fare for the round trip to points in Iowa, Minnesota, North and South Dakota, Nebraska, Wyoming, Colorado, Utah, Idaho and Montana. They will be strictly first-class in every particular and will be good for return passage at any time within twenty days from date of purchase. Full information concerning rates and arrangements for these excursions can be obtained upon application to any coupon ticket agent, or to W. A. Thrall, G. P. T. A., Chicago & North-Western R'y, Chicago.

Farm for Sale.

The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars call on or address Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

CANCERS AND TUMORS are quickly and safely cured, and with very little pain, by Rev. A. W. Coon, Cancer Doctor, Alfred Centre, N. Y. Satisfaction guaranteed. Circulars and Testimonials free when called for.

EST'D 1854. NO VACATIONS.

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D. H. DAVIS,

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HOME-SEEKERS' EXCURSIONS TO KANSAS.

The Wheat Crop of KANSAS for 1892 is the largest ever raised in any State, viz: 62,500,000 BUSHELS, being one bushel for every man, woman, and child in the United States. Some of the heaviest yields are in the fertile ARKANSAS VALLEY. You can purchase choice quarter-sections at reasonable figures, in the heart of the Arkansas Valley wheat belt by addressing JOHN E. FROST, Land Commissioner, A. T. & S. F. R. Co., Topeka, Kas. Ask him for free copy of Kansas folder. Low-rate excursion tickets can be bought to all Kansas points, (as well as to Colorado, Utah, Oklahoma, Indian Territory, New Mexico and Texas) on the following dates:

August 30. & September 27. For particulars address ROBT. E. BREDER, Agent of SANTA FE ROUTE, No. 68 Exchange St., Buffalo, New York.

PATENTS

and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts. FEES MODERATED. I was for several years Principal Examiner in the Patent Office and since resigning to go into Private business, have given exclusive attention to patent matters. Correspondents may be assured that I will give personal attention to the careful and prompt prosecution of applications and to all other patent business put in my hands. Upon receipt of model or sketch of invention I advise as to patentability free of charge. Your learning and great experience will enable you to render the highest order of service to your clients.—Beul. Butterworth, ex-Commissioner of Patents. Your good work and faithfulness have many times been spoken of to me.—M. V. Montgomery, ex-Commissioner of Patents. I advise my friends and clients to correspond with him in patent matters.—Schuyler Duryee, ex-Chief Clerk of Patent Office. BENJ. R. CATLIN, ATLANTIC BUILDING, WASHINGTON, D. C.

Mention this paper.

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PUBLISHED WEEKLY

BY THE AMERICAN SABBATH TRACT SOCIETY —AT— ALFRED CENTRE, ALLEGANY CO., N. Y.

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Call on F. H. Burdick, at 115 West 4th St.

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If now I turn to the general character of the revision of the New Testament, which is the main question before us, I think that I may say that the one desire of the revisers was to give the most exact and faithful rendering they could of the text before them. In this they followed the aim and the pattern of their predecessors, whose style and vocabulary and rhythm they strove to preserve with the most scrupulous care; and not, I think, wholly without success; for, I remember well that when some change was proposed, at our third revision, in the printed text, which was then before us, a pathetic plea was urged "that we should not disturb the exquisite language of the old version," which only dated, in fact, from the first revision, six or seven years before. But fidelity, as the Bishop of Manchester has pointed out, required a strict adherence to definite principles. It was not for us to decide by any arbitrary and varying judgment on the importance of changes. Our duty was to place the English reader, as nearly as possible in the position of the reader of the original text. It was not for us to leave or to introduce differences or identities in the English which were not in the Greek; to hide parallelisms in cognate narratives, or to create them. Patient students of the New Testament will, I think, agree that they have not found any commentary so fruitful as a concordance, and our desire was to enable the English student to use his concordance with like effect. It was no wonder, then, if, on thorough, many-sided investigations, seventy-five changes grew to one hundred and twenty-seven. Unexpected parallelisms or variations of language had to be noticed. Corresponding phrases had to be considered. Minute variations of order had to be noticed.

These, it is said, are trivialities. Let me at once say that I do not presume to say so. In themselves, taken separately, they may be; but they are not trivialities as links in a chain; they are not trivialities as faithful applications of an acknowledged principle. The spelling of a name—Colossæ or Colassæ—may give important testimony. In any case, our opinion as to what is important differs very widely. To my mind, some of the trivialities which have been quoted are full of teaching to the simple reader if only he will seek for the answer to the question which they suggest.

Let me give three simple examples to illustrate my meaning. The newspapers gave most kindly attention to the Revision, on the day after its publication. One change, I remember, called out pretty general condemnation. "The two thieves had become," so the critics said, "two robbers. What lamentable pedantry! What good can come of it?" What good? Were we to say, "Now Barabbas was a—thief?" Were we to obscure the significant trait which indicated the social state of Palestine? Were we to destroy the tragic contrast between the lawless violence of the brigand and the self-renderer of the true King? Were we to put out of sight, as far as we could, the false spirit

which was betrayed by the "people's choice?" Whatever critics may say, the translator's obligation was clear; and now perhaps it is acknowledged.

No doubt the use of the preposition "in," to which the Bishop of Wakefield has referred, is often unexpected. It corresponds with a mode of viewing things which is not our own, and therefore may be, I will venture to say, of greater moment to us. No one, I imagine, will propose to alter the familiar phrase, "In him we live, and move, and have our being." No one will say that "through him" would be a better rendering; and if so I am at a loss to understand how any one can hold that it is a matter of indifference whether we say "In him were all things created," or "by him." Have we a right to limit a divine relation? Is it, again, a matter of indifference whether we say "the free gift of God is eternal life in Christ Jesus," or "through Christ Jesus?" To me, I confess, it makes a fundamental difference in the whole conception of Christianity whether we regard life as something which Christ has won for us apart from himself, or something which is absolutely bound up with himself, and only realized in vital fellowship with him. And I shall hold ten years of my life well spent if I have been enabled to help in any degree in bringing this thought home to English-speaking people in years to come. The phrase represents, if you please, a Hebrew idiom,—a Hebrew mode of conception. What then? It was the mode of conception which God was pleased to choose for conveying his truth to the world. Let it, then, be carefully guarded. Let it be faithfully rendered. Let it be offered to our common people, that they may, by patient reflection, grasp the fullness of the lesson.

Let me give yet one other illustration. Dean Burgon, I am told, made himself very merry over the rendering, "adding, in your love of the brethren, love" 2 Peter 1:7. I am not aware that he took any trouble to understand it. It was enough that beautiful music was spoiled. I say nothing as to the music of the revised rendering, but I do say that the rendering gives us the characteristic truth of Christian morality. I do say that it sets out plainly what was put out of sight before,—that love, the feeling of man for man as man, finds, and can only find, its true foundation in the feeling of Christian for Christian, realized in and through the incarnation of the Word. And I cannot understand how any faithful translator, yielding to charm of rhythm or old associations, could dare to hide from his countrymen the lesson which he had himself once learned. . . .

It was borne in upon them that their one aim should be to give English readers, as far as might be, the very words of the apostles. "Read his own words," was the bidding of Archbishop Whatley, in the agony of his last illness, to his chaplain, who read to him the phrase "Who shall change our vile body." "Read his own words;" and we can feel that if "the body of his humiliation" is a Hebrew idiom, it is one pregnant with meaning for us. Does the title "the Son of his love" add nothing to the words "his dear Son?" Is "the gospel of the glory of the blessed God" quite the same as "the glorious gospel?" I venture then to say that the selection of changes judged to be important would involve a complete sacrifice of the fundamental principles of fidelity to which the Revisers were pledged.

Such a selection is also undesirable. The Revision stands, as a whole, executed, with whatever imperfections it may have, on clear and definite lines. As a whole, it ought to be dealt with and judged. Minor changes justify greater. Greater changes throw light upon minor. Let the whole have time to produce its full effect, and I have no fear for the issue. A review is said to have killed it. I can see no signs of death. Its influence—I speak of the New Testament only—spreads silently and surely on every side. I rarely hear a sermon in which it is not quoted. It is read publicly, and welcomed, as I have been told, in some churches. There are, I imagine, few Bible classes and schools in which it is not habitually used. The acceptance which it has received has been beyond my expectation, and, as I be-

lieve, beyond the acceptance of the Revision of 1611 in the same time. A distinguished dean of the seventeenth century said, as we remember, that he would sooner be torn in pieces by wild horses than have a share in that Revision, which only came into general use as the Authorized Version after fifty years and a revolution. I am content, then, to appeal to the next generation for a just judgment on the new Revision. . . .

This phrase or that may seem to me to be strange or uncouth, but I have a limited and imperfect vision. Let me then strive with absolute self-control and self-surrender to allow apostles and evangelists to speak in their own words to the last syllable and the least inflection, in Hebrew idiom and with Hebrew thought. Let them so speak, and let us humbly wait till in God's good time we are enabled to read the fulness of their meaning in our own tongue. I know no way which we can understand the meaning of a message except by the patient observance of the exact words in which it is conveyed.

THE VALUE OF THE FAMILY ALTAR.

A variety of excuses are offered for a failure to erect the domestic altar, or for the neglect of the morning and evening sacrifices where it has been erected, but in most instances, if not in all, they are excuses only, not reasons. If the plea is a lack of ability on the part of the head of the household, whether a father or mother, the answer is, that all, with rare exceptions, are capable of reading the Bible, and that those who regard themselves as incapable of offering extempore prayer may use a form. They may write their prayers and read them, or they may make use of one of the many excellent volumes that have been prepared for the benefit of this class; and all who are able to read may unite in the service. But if the excuse is a lack of time, the answer is, "Prayers and provender never hinder the journey." However pressing our work may be, we cannot afford to neglect our daily food; and prayers are no less necessary or important. No man accomplishes more during the year by neglecting family worship. It was Martin Luther, if we remember, who said: "When I have an unusual amount of labor to perform during the day I spend more than the usual length of time in the morning in prayer." But this was the wise and reasonable course. If it were necessary to do more than his ordinary amount of work, he had more than an ordinary need of the divine blessing, and if he would secure this he must be willing to take more than the ordinary pains to obtain it.

But those who neglect the worship of the family altar do so because they have no adequate conception of the importance of a faithful discharge of this duty. The family altar should be conscientiously maintained, not only because it is by the discharge of this duty that the blessing of God upon the family for the day is secured, but also for the sake of its influence upon the household. It is an educating process in a spiritual sense which no household can afford to neglect. It is needed by the parents, and it is needed by the children. And if there are domestics, or boarders, or visitors, it is needed by them. And though they may not understand its value and refuse to avail themselves of its benefits, the knowledge that family worship is regularly maintained will leave an impression. It will prove to them a spiritual educator. In many instances the immediate influence is very marked. Visitors who have not been accustomed to this exercise, during a stay of a very few days, or even of a single day, have received impressions which have led to their acceptance of Christ. But the importance of the family altar is to be measured not by its immediate results, but by the influence exerted during a series of years. Its quickening and restraining power is felt by the adult members of the household, and to the young it is prominent among the home influences by which the character of the future man or woman is modeled. For a day or for a month its formative influence may not be perceptible, but during a series of years the impression becomes deep and abiding.

Parents and other heads of families who live in neglect of this obligation make a very grave mistake. They wrong their own souls and they wrong every member of their households. No one can afford to live without the family altar, so far as relates to his own spiritual interests, and to do so is to neglect a most important means of doing good to others.—*The National Presbyterian.*

THE FACES OF THE CHILDREN.

It strikes us often that the faces of children are much better than the faces of adults. Aside from the physical charm of the rounded lines, and the grace and buoyancy of their movements, there is a charm of soul in children, as a class, which seems to be gone in adults as a class.

They are candidly inquisitive, these little souls. They enter on the pursuits of facts and truths with a disconcerting straightforwardness. They express their likes and dislikes freely and emphatically. They take pleasure in living, and find the world good with a relish that is not wholly due to undiminished physical vigor, but also to their moral qualities. Above all, they have a faculty of loving which finds utterance in little unstudied movements, in attitudes of worshipful adoration, and in ecstasies of stormy caresses. They have enough love to spare to answer the smile of a passing stranger with an arch and wistful look that seems to say: "I like you, and if you will stop and play with me, I am ready to love you." Their intellectual natures also are superior. They are brighter, subtler, more imaginative, more inquiring, on their standard of life, than adults are on theirs. The experience of the scribes in the temple is a very common one. Grown people are often taken off their feet by the remarks of children and pushed off far beyond their usual depth of intellectual bathing by the questions of the little ones.

Now, every child is a promise of things to come. It is the swelling lily bud that lets the white beauty of the flower peep out through the green wrap. Why do the blossoms in the flower garden of the world so seldom fulfill the promise of the buds? Why are the flowers so often stunted, frayed at the edges, and wilted before they are half open? Why is the candor of the child's brow gone from the face of the man? Why is the faculty of love which regards the presence of a human being as cause sufficient for delight and love, chilled into distrust and indifference? Why these eager, narrow, cunning, sensual, greedy faces that pass in a long stream down-town? Why does one so seldom meet with a face in the crowd that gives one a sensation corresponding to that which one has constantly in watching the children in the park?

Verily, "the world lieth embedded in wickedness." The children represent man as he comes from the hands of God. Even with generations of wrong and suffering preceding him, there is still so much sweetness, strength and goodness in man. But then the world lays its hands upon him. It polishes down the child's candor into the man's prudence; the child's love into the man's politeness; the child's quick sense of equity into the man's conformity to the laws of society. The child is man as God makes him. The man is man as the world finishes him. The child is God's possibility; the man is society's realization of it.

Look at the faces of the children. Then look at the faces of men and women, and answer these questions: Does the totality of human life as it exists make for good or evil? Is sin a power? Is the wages of sin the destruction of life? Is the world in need of redemptive forces? Are you an incarnate force of redemption?

Every child is a thought of God in the flesh. When we pray, "Thy will be done on earth," this is included in it, that the possibilities which lie in children shall become actualities. The kingdom of God perfected will be the kingdom of perfected childhood. For the Master said: "If ye would enter into the kingdom, become matured children."—*Examiner.*

PROGRESSIVE CHRISTIANITY.

BY UPTON ESNUFF.

The idea which the writer wishes to advance was beautifully and modernly expressed at a Young People's Convention not long ago: "The gospel must get a move on it, or it won't be in it."

Since these things are so, as Cicero used to say when he had made an improbable statement, there are some things which follow. It plainly follows, for one thing, that a change is needed in the instruction given to the young men who aspire to occupy the pulpits of our churches. In the name of suffering audiences, I ask: What is a young man in a theological seminary taught, which tells him how to entertain an audience? How many theological graduates are prepared to crowd their churches with hearers, hold the crowd from week to week, and keep them coming to the church in the face of modern attractions elsewhere?

There are some things which I fear our schools of the prophets do not consider. Their courses of study seem adapted simply to teach what is the real truth of the gospel, and how it can be plainly set before the people. Why is the fact overlooked that people want almost anything rather than the simple gospel? Why are young men graduated without any instruction about crowding a house and about entertaining a crowd when it is gathered? Do the instructors forget the age in which we live? Are they so far removed from sympathy with our race that they do not know the world has moved within a century?

Permit me to call to mind some of the changes which make necessary a change in the training of the preacher of the present time. In the olden time, men must go to church to learn the news and to while away the hours of the day of rest. To-day, a man has his Sunday paper, his exciting novel, his fast horse and his fancy chickens and dogs to take his attention. We may as well recognize that this progress of the Christian is a real thing. We cannot expect our church members to attend the services where there is nothing more to attract than there was in former times. And, our schools, endowed by the denomination to prepare young men for the pulpit, ought to consider these things.

But as I have gone thus far, let me not stop short of a few very practical suggestions. The great question before the Christian Church to-day is, How can our preachers be so trained that they will draw the people? Now, it is plain that in the work of drawing a crowd there enter two elements: What the speaker does and what the speaker says. As for what the speaker does, theological seminaries do little harm; for they give little instruction on this point. In respect of what the speaker says, it is not so favorable for the schools. Much instruction is given, calculated to instill into the mind of the student, certain ideas and truths which are to be the substance of his preaching. The unfortunate feature about this teaching is that the ideas and thoughts are not up to the times. It is much the same as men were taught to preach in former times, when Christians were slow and thoughtful and pious, and in some unaccountable way, interested in these things. To this instruction is referable many a small congregation, many a listless hearer, many a dozing deacon. But, for the remedy:

First, as to the attracting power of what the preacher does. From experience it is known that an audience is much pleased when the preacher instead of walking coldly down the aisle when he wishes to speak to a person, walks, runs or leaps along the backs of the pews. Also, it has been found successful entertainment for the leader to stand on the rail in front of the people, if there is one, and perform feats of balance and movement that excite the audience, while he discourses on the uncertainty of the sinner's standing. By experiment, I say, these things have been found to be very attractive to all people who have even the least tendency toward a religious service.

Now, let our theological seminaries have branches of instruction where young men can learn these attractive feats. Yea, more; let the candidate for popular favor be instructed in the

use of the tight rope as a path of travel. Let him be handy on the trapeze and other gymnastical appliances. Ah, it thrills my soul to think how it might be done by one well trained in these things! Imagine it, kind reader! The speaker, with a crowded house before him, moves gracefully from end to end of his tight rope rostrum. He is urging on Christians the need of persevering in the straight and narrow way. He goes on to the time when such effort will lift the Christian up into the very presence of the heavenly host. At this point he seizes the trapeze that is handy, and to illustrate the elevation mentioned, swings himself into the choir loft and continues his discourse from the rail of the gallery. Suddenly he sees a member of his audience greatly moved by his efforts. Seizing a rope which is suspended from the ceiling, he drops quickly into the presence of the convicted one and is able to speak the right word before the impression can pass away. And so it goes. O the good that might be done by a properly trained ministry!

And now a word as to what the preacher ought to say, and the training he should have to prepare him to say it. For, there are people even in this day who are attracted by what is said if only it is said to suit them. Beyond all questions, people like things that startle them, stir their emotion and give them no trouble of conscience. Also it is plain that a good story embodying these characteristics is exceptionally pleasing to people. Therefore, let the student for the ministry be instructed to tell just this kind of a story. Above all, let him tell it as occurring to himself. It is so gratifying to an audience to listen to an exciting story, "with the blissful thought as an undercurrent." The hero is before us! We are looking on, listening to, the one who did all this! O happy, happy we!

The preacher should be trained to tell these things not with a view of setting forth any facts that may have occurred in his experience, but to attract and entertain the people; and, if convenient, incidentally to illustrate some truth he may think it worth while for his audience to have brought to their minds. For instance, the speaker is talking about the need that Christian people get close to those whom they would fain do good. He should go about it in some such way as this: One day when little more than a child, I escaped the vigilance of my mother's eye and strayed into the mountains. After roaming about for a few days I found that I was lost. Alone, away from home and lost! By day I wandered hither and yon, cheered only by the singing birds and babbling brooks. By night I lay me down beneath the shade of wide-spread oaks, and listened to the shrilly chirp of katydids and trembled at the approach of howling beasts. Hungry and thirsty and perishing with cold, I trudged one day through the burning sun until at noon I came upon a sight that made my heart stand still. Seated in the shade of a tree was an old man and infirm. Being of great weight he perspired freely. Down his wrinkled face flowed great beads of sweat; and dripping from his chin it froze, a ghastly icicle there! Cold and forbidding, a beard of ice, it grew even while I watched! Never while I live can I forget the look of despair as he thought himself thus lost! Never can I forget the mute appeal when he saw me, and with one last effort cried aloud for help! With all my strength I rushed forward and clasped him in my arms! I fondled him as a mother fondles her babe in her bosom! O, my hearers I have had many pleasures in my life. I have stood the possessor of so much happiness it seemed my heart must break with joy. In many ways I have felt my soul thrilled by such gladness as sometimes steals away from heaven to light the heart of man! But never! O never, have I known the ecstasy that was mine, the great swelling joy as if I'd swallowed ten acres of highest heaven—when the icicle began to melt! Great tears of joy, as big as a babe's, coursed down my cheeks and mingled with the melted beard and the two flowed down the mountain side together. O men and women! Get close to people! Get close to people, if you would melt their frozen hearts and see their tears of repentance go trickling down the mountain side of sin to join the tears of joy the

angels of heaven shed over sinners turned from sin!

The crying need of the church to-day is young men trained in these most approved ways to draw, to hold, to entertain an audience. O for the day when our schools will recognize this fact, and send to our churches those fully prepared to make the services of our churches popular with the people!

NEW JERSEY.

THE DREAM OF THE QUEBEC BISHOPS.

T. W. HIGGINSON, in *Harper's Bazar*.

The Quebec bishops and priests indulge the dream of building up a series of dioceses and parishes, stretching down the Connecticut Valley until it reaches New York, conquering a domain throughout which French shall be the universal language. They rely, not without some reason, upon the cohesiveness of the French social nature and the prolific quality of the French blood, at least on this continent, where we are told that two prominent officials of the province of Quebec are twenty-sixth children; and the Speaker of the House of Commons is the twenty-fourth child of a twenty-fourth child. Professor Hamon, of Montreal, utterly dissects from the wholesale view of the Baltimore Roman Catholic Congress, that "national societies have no reason for their existence in the church of this country;" for his dream is of a new France, in which the French language, customs, and even nationality, shall be made permanent, so that New England shall be but an outlying province of Quebec. Here is at once presented a problem utterly distinct from any merely religious problem thus far offered, and one that is at first sight more perplexing. What is to solve it?

The reply is the same. Not chiefly laws, schools, missions, though these may have their part. But the silent forces of nature are destined to prove stronger—the influences of business, of travel, of occupation. In whatever nationality, the parents wish their children to prosper; the children catch the influences of the active world around them, and wish to keep step with it. English-speaking priests tell us that the French children envy the English-speaking children for finding employment more readily, and rising by promotion more easily; so they learn English themselves, and for every such word learned some French word grows less familiar. The silent forces of nature and society are too strong for the separate nationality; French may be the language of the home, but English is that of the factory, the shop, the railway. It may take years of steady attrition, but the result is sure; and so with the Italians, the Hungarians, the Russians. Here and there may be congested spots, where groups of these nationalities live in a detached way, and strive to keep up the old local tradition; but such spots are like islands in a rapid river, with the current always eating away their shores. Whatever else the tumultuous current of our social life does, it at least nationalizes for good or for evil.

CONVERSATION.

Benjamin Franklin, in his autobiography, lays down a canon of good breeding in conversation which is worth keeping in mind.

He says that he formed the habit of expressing himself "in terms of modest diffidence," never using the words "certainly, undoubtedly, or any others that give an air of positiveness to an opinion," on subjects that may possibly be disputed; saying, rather, "It appears to me;" or, "I should think it so;" or, "If I am not mistaken."

This habit, he said, was of great advantage to him in persuading people to adopt his views, and also helped him to gather much valuable knowledge which otherwise would have been withheld; for, as a rule, people do not care to impart information to one who is firmly entrenched in his own opinions.

Young people are very apt to have a positive, dogmatic way of expressing themselves, and should be trained to a moderate as well as graceful use of language. The use of slang has a tendency toward error which Franklin tried to avoid.—*Our Sunday Afternoon*.

WHAT THE WORLD IS WAITING FOR.

BY REV. P. K. SHELDON.

I sometimes wonder whether there is so great sympathy between the material and spiritual world that disturbances in the one will produce corresponding disturbances in the other. It is thought by some that when man fell the earth fell with him, and we know that when our Lord expired the material creation seemed to feel the shock. Does the rule work both ways? If a disturbance in the spiritual world can darken the sun, cannot a disturbance in the sun's atmosphere, that produces storms in the earth's atmosphere, produce storms also in the spiritual realm? I am led to these reflections through recent observations. Astronomers tell us that there are now unusual disturbances in the sun's atmosphere, which accounts for the many cyclones, cloud bursts and storms of every sort that are occurring in the earth's atmosphere.

Does the influence extend to the human world and produce storms there also? Surely one would think so. I am no pessimist, but it does seem sometimes as though the period had arrived when "the devil shall be loosed for a season." In assemblies of Christian men, bold thinkers utter a new thought, or perhaps more frequently an old thought in a new form, and conservative men fly into a raging passion; conservative men reassert a time honored belief and liberal minded (?) men hiss them. A church is trying to settle a pastor; a candidate is rejected by a minority of nearly half its members. Another candidate is invited; he is rejected by a large minority of those who voted for the first candidate, not because they are not pleased with him, but because they wish to oppose those who were against them before. A third effort is made; a minority is now drawn from both the previous majorities, not because there is any objection to the candidate, but just to wreak vengeance on those who opposed them on the former votes.

A church, or perhaps one or two families in a church desire a change of pastors. They begin to run about and criticize the pastor in his methods or his preaching; they neglect to provide for, or promptly pay his salary, continuing of course to treat him with great cordiality and deference. And so they manage to starve and freeze him out. And all this while there was a contract to the effect that if either party desired a change that party was to notify the other in due time.

Now why is it that professing Christians will manifest anger about the interpretation of God's word, denounce and hiss each other on account of honest differences of opinion? Why is it that church members will seek revenge upon their brethren rather than to promote unity and peace? Why is it that church officials will stoop to methods in dealing with their pastors that would expose them to universal contempt if they practiced them in the business world? What is the procuring cause of all this disorder in the spiritual world? Say, Brother Editor, is it the sun spots?

Whatever produces this unpleasant, not to say disgraceful state of things, one thing is certain, and that is, that the world is waiting for a more clearly-to-be-seen manifestation of the spirit of Christ on the part of his professed followers. We often wonder why the cause of Christ does not make greater headway in our communities. We hear it said that we need better preaching, more earnest personal work, improved evangelizing agencies and methods, greater faith, more earnest prayer; all of which is no doubt true, but all these united cannot reach and save men so long as there is so great a destitution of the Spirit of Christ in his professed followers that they will become angry and seek revenge and denounce and hiss one another, and stoop to detestable and dishonorable dealing, such as are discountenanced among decent and respectable worldlings. What the churches need above all other things, and what the world is waiting for to convince and convert the people, is a revival, not of animal magnetism, not of nervous fervor, but of the Spirit of Christ in the hearts of his people.

THE TURN OF LIFE.

From forty to sixty a man who has properly regulated himself may be considered as in the prime of life. His matured strength of consti-

tution renders him almost impervious to the attacks of disease, and experience has given his judgment the soundness of almost infallibility. His mind is resolute, firm, and equal; all his functions are in the highest order; he assumes the mastery over business; builds up a competence on the foundation he has formed in early manhood, and passes through a period of life attended by many gratifications. Having gone a year or two past sixty he arrives at a critical period in the road of existence—the river of death flows before him, and he remains at a standstill. But athwart this river is a viaduct called "The Turn of Life," which, if crossed in safety, leads to the valley of "Old Age." The bridge is constructed of fragile materials, and it depends upon how it is trodden whether it bend or break. Gout, apoplexy, and other bad characters are also in the vicinity to waylay the traveler, and thrust him from the pass; but let him gird up his loins, and provide himself with a fitting staff, and he may trudge on in safety with perfect composure. To quit a metaphor, the "Turn of Life" is a turn either into a prolonged walk or into the grave. The system and power having reached their utmost expansion now begin to close like flowers at sunset, or break down at once. One injudicious stimulant—a single fatal excitement—may force it beyond its strength; whilst a careful supply of props, and the withdrawal of all that tends to force a plant, will sustain it in beauty and in vigor until night has entirely set.—*The Science of life by a Physician.*

THE BIBLE.

No book claims so much for itself as the Bible.

No book has so mercilessly assaulted all evil as the Bible.

No book has been so bitterly hated or so dearly loved as the Bible.

No book has met with such opposition from men of all ranks, from fire, edict and denunciation as the Bible.

No book stands to-day translated and studied in so many different languages, by so many different people, of so many different grades of intellect as the Bible.

It claims for itself divine authorship. 2 Tim. 3: 16.

It claims for itself eternal existence. Psa. 119: 89, Matt. 24: 35.

It claims for itself absolute truth. Psa. 119: 151, John 17: 17.—*Lyman R. Swett.*

WHAT IS IT TO BE A CHRISTIAN?

This is a question requiring clear and careful thought, and a wise discrimination of principles, and features of moral conduct. Yet it is a question of great importance, demanding serious considerations because it has reference to the soul and the nature of the affections.

There is a time when one begins to be a Christian. The old disposition, the carnal affections, the former and entire manner of life is given up, and different affections and a new mode of life is adopted. New feelings, new impulses, new aims and purposes, newly-born joys and hopes, are realized. At this very point of time the person who was not a Christian begins to be one. He begins a new life and drops the old habits of sin,—an unbelief for a life of righteousness and a new and blessed faith in Christ Jesus.

This is regeneration, the work of the truth and Spirit of God. This change is a radical one—from impenitent sinning to cheerful and loving obedience to the truth. To be a Christian, then, is to be renewed in the image of Christ, and to be conformed to the law of Christ in after life. The law of self is given up for the ruling love and law of Christ, which implies non-fellowship with the world, its lusts, its sinful pleasures and debasing sins. The Christian carefully observes the law of the Sabbath, loves prayer and communion with God, public and private worship. The Christian takes the Word of God without discount or criticism, and makes it the law of his life. He never prays by rule and cheats by opportunity. Theatres, dances, fashionable follies and worldly customs, are repulsive to all who are in Christ Jesus—who walk not after the flesh, but after the Spirit.—*Rev. D. W. Marvin.*

SABBATH REFORM.

ARE SUNDAY LAWS RELIGIOUS?—THE COURTS SO DECLARE.

It is urged by certain writers in favor of Sunday legislation, that the Sunday laws have nothing to do with the day as a religious institution; that they deal with the "civil Sabbath" only, etc. While it is true that great diversity is shown in the various "decisions" by which the Courts make more law than the statutes do, it is also true that much of this court-made law upholds Sunday on the most positively religious grounds, as the following will show. The Sunday laws of the United States grew out of the English laws. In 1824 an English judge rendered his decision in the following words:

"It seems to me that the object of the statute was to prevent persons keeping open shop and disregarding the decency of the Lord's-day by the public show of their ordinary trades and occupations."

A similar decision was made in the State of New York in 1811, in which Judge Kent said of the Sunday law: "The statute has, for over a century, recognized the sanctity of the obligation and punished its violators." In 1834 a learned judge in the same State spoke of "the public order and solemnity of the day." Still later and stronger were the words of a judge in 1859, who declared that the Sunday law of New York "explicitly recognizes the first day of the week as holy time; and, thus, it has brought us back to the full, enlarged and absolute rule of interdiction, which we find prevailed in the earliest laws of Christian States, and which the construction of the statute of Charles II. has tended somewhat to narrow and impair."

Another court in 1882 recognized the religious character of the laws as follows: "Is it not obvious that, by reason of keeping a store open for business, a temptation is presented to those who have no regard for Sunday as holy time, to violate the law?"

Pennsylvania has always held to the religious character of her Sunday law, and has always refused to recognize the rights of those who keep the Sabbath to be free from its penalties; hence it is not surprising to read in the reports of Jeandelle's case the decision of a Pennsylvania judge that "The day [Sunday] is clothed with peculiar sanctity." In the case of *Moore vs. Hagan*, two statutes of Kentucky are contrasted, the decision stating that "One applied to Sunday as sacred, and the other to holidays as secular." The same idea is set forth in *Iowa, Davis vs. Fish*, when it is stated that Sunday is "sacred, set apart for rest by the voice of wisdom, experience and necessity."

In a North Carolina decision the Sunday law is alluded to as follows: "All religious and moral codes permit works of necessity and charity on their sacred days." Stronger still is the statement of a decision in the State of Georgia, wherein it is said: "All courts should abstain from the transaction of ordinary business on this holy day," and again: "In every form, by all the different authorities in this State, by its organic laws, its civil and criminal code, and by every judicial decision upon the question,—the Sabbath is regarded as the Lord's-day, and it is protected from violation by so many guards, that the courts should not be allowed to invade its sanctity, and in so doing make a record to be read by all men, in all time." In the case of *Weldon*, Sunday as the Lord's-day is declared to be a holy day.

One class of decisions recognizes the power

of the State to consecrate Sunday, thus enunciating the doctrine of a union of religion and the State, and essentially of Church and State. Speaking on this point, Ringgold says: "There are cases which hold that its sanctification was accomplished by statute. Thus, one reason given for 'separating' the day as a 'holy' one in Massachusetts is the fact that the legislative power has exacted the observance of it as such." And Judge Kent assures us that, in New York, "the statute for preventing immorality consecrates the first day of the week as holy time." Judge Robertson, of Kentucky, speaks of the law in his State as "the statute consecrating the Sabbath," and so in Georgia, courts and magistrates are to regard Sunday as the Lord's-day "as a matter of mere law, irrespective of religious obligation and duty."

If this power of the State be conceded, the full doctrine of the union of Church and State is established. If the State can "consecrate" a day, it can a place, or a person, a building, or an altar. If statute law can make one thing holy and require men thus to consider it, we have returned to the original pagan conception that religion is a department of the civil government, and any disregard of the State regulations concerning sacred things must be punished under the civil law as other crimes against person or property are. This is civil religion *in extenso*.

But we have also another class of decisions which declare that Sunday is sacred by divine authority. These conflicting views sometimes appear in decisions under the same statute, and in the same commonwealth. Instance: Judge Allen, of New York, holds that the province of the statute is to recognize and enforce regard for a holiness which already exists. These are his words. "It does not detract from the moral or legal sanction of the law of the State that it conforms to the law of God, as that law is recognized by the great majority of the people." The same ground is taken in a case under the statute of Pennsylvania, in which it is said: "Sabbath-breaking is the violation of a divine as well as a human law." In a still later case in Pennsylvania we find the following: "The learned counsel for the plaintiff has entered largely into the question of the origin and sanction of the Christian Sabbath. It may not be essential, but it is far from being irrelevant, to the decision of the present case, to sustain the divine authority of its institution," the day has been "set apart by divine command and human legislation as a day of rest," and "we have no right to give up this institution. It has come down to us with the most solemn sanctions both of man and God, and if we do not appreciate it as we ought, we are at least bound to preserve it."

The foregoing statements concerning the divine origin and authority of Sunday-observance are incorrect, whether considered in the light of the Bible or of history; nevertheless they constitute a part of the Sunday law of Pennsylvania as created by judicial decisions. Arkansas strikes the same strain, and informs her citizens who play cards on Sunday that the day "is set apart by divine appointment, as well as by the law of the land, for other and better engagements."

Iowa is not far behind Arkansas, for in the case of *Davis vs. Fish*, her court declares that Sunday-observance has been "established by laws both human and divine, for public worship and private devotion—a time-honored and heaven-appointed institution." Maryland is not less distinct in her testimony; her courts declare

that "the Sabbath is emphatically the day of rest, and the day of rest here is the Lord's-day, or Christian Sunday. Ours is a Christian community and the day set apart as a day of rest is the day consecrated by the resurrection of our Saviour, and embraces the twenty-four hours next ensuing the midnight of Saturday."

Georgia has taken the most ultra ground in the following words: "The law fixes the day recognized as the Sabbath-day all over Christendom, and that day by divine injunction is to be kept holy, on it thou shalt do no work. The Christian Sabbath is a civil institution older than our government, and respected as a day of rest by our Constitution, and the regulation of its observance as a civil institution has always been considered to be, and is, within the power of the Legislature, as much as any regulations and laws having for their object the preservation of good morals, and the peace and good order of society."

In another decision under the statutes of Georgia it is declared still more at length that "independently of the moral obligation resting upon all men to obey the law of the Lord, and to observe by abstaining from all secular business on the day set apart for his worship throughout Christendom, the rest of one day in seven from all physical and mental labor is a great conservative, refreshing, invigorating means, designed by Almighty wisdom for the preservation of health and the recreation of our mental and bodily faculties. But neither the law of God nor the law of man forbids us to do good on the Sabbath-day. The Saviour rebuked the Pharisees who questioned his divinity because he healed the impotent man on the Sabbath, and bade him take up his bed and walk; and he who spake as never man spake said that the Sabbath was made for man, not man for the Sabbath, and that it was lawful to do good on the Sabbath-day, and his own pure and perfect life illustrates his teaching by deeds of constant kindness and beneficence on the Sabbath-day. When the statute of Georgia, therefore, excepts works of benevolence and charity from the operation of this penal statute it but re-enacts the law of the Almighty as announced by the Saviour and beautified by his example."

In the presence of such decisions it is useless for men to assert that the laws do not deal with Sunday as a sacred day, and on religious grounds. Men would not make such assertions were they not anxious to avoid the opposition and the odium which this age attaches to religious legislation. Several other facts of similar nature will be presented in subsequent issues of the *Sabbath Outlook*. Meanwhile let it not be forgotten that the decisions quoted above openly state what the friends of Sunday really seek, namely, that Sunday shall be upheld and guarded as a sacred day, a religious institution, by civil law. There are those who say this openly, and make the issue fairly and without equivocation. We do not believe in such legislation, but we respect those who do and have the honesty to say so; on the contrary, those who "juggle with words," declaring for the "civil Sabbath" only, forfeit their claims to straight-forwardness and honest purposes. As is shown elsewhere, the late action of Congress concerning the Sunday closing of the Fair was based on the demands of religion, and the wish of religious people. If that action continues in force it will do much to fortify the doctrine that the nation may interfere in religious matters whenever religious people urge their views in sufficient numbers and with sufficient vehemence. Let this policy be settled, and in spite of our National Consti-

tution all forms of religious practice will be proper subjects for national law and Congressional interference. The friends of Sunday closing of the Fair have unsheathed a double-edged sword, which may yet find the heart of religious liberty in the United States.—*September Outlook*.

HOW TO RECEIVE A COMPLIMENT.

Not to value honest praise, not to enjoy the appreciation of one's fellows, to be indifferent to their good as to their ill opinion, is less likely to be a mark of lofty superiority than of intense self-satisfaction. Kindly people, friendly people, modest people like to be praised. They find a compliment agreeable which is sincere and not excessive, and in one way or another they are pretty sure to manifest their pleasure in it. Often, however, they do so against their will, making all the time a poor pretense of indifference which they suppose to be demanded by modesty or politeness.

Sometimes they go further and insistently disclaim praise which they cannot but know is fairly merited. Again they giggle foolishly, or try to waive the matter aside with an airy gesture and a laugh that does not ring true. Girls, especially, who are most likely to receive compliments, are least likely to receive them well. Often a pretty girl will destroy a delightful impression by her silly embarrassment at a few natural words of admiration for her youth and freshness. As she flushes and laughs, looks up and then down, and turns her head consciously aside, one feels that there can be but little admirable about her except her beauty, if that is so important to her that a mere reference to it in her presence moves her so easily. Or a clever girl, who thinks it due to her reputation for cleverness to despise compliments, will repel where she has just attracted by airs of poorly acted disdain.

There is no real difficulty in accepting a compliment. It is neither vain nor undignified, but rather gracious and becoming, to take pleasure in giving pleasure. Therefore, if a girl has given pleasure, either by her appearance or by her actions, and if some one tells her of it there is always something honest, simple and suitable that she can say in reply: "I am glad that you were pleased," "I am glad you think I did well," or "I am glad you approve my work."

It is lovely to be loved, delightful to be admired, agreeable to be praised. That is what every girl feels and what no girl need be ashamed frankly to acknowledge. She need be ashamed only if she magnifies a compliment, which is after all a trifle, into something sufficiently important to disconcert her, or rewards honest appreciation with insincerity and pretense.—*Youth's Companion*.

CHRIST OUR LIFE.

Christ is our life. How his life is made to be, at the same time, our own is a mystery of grace, of which you have seen types in the garden, where just now so many millions of God's thoughts are springing and growing into beautiful expression. You once grafted something on to a fruit-tree. The process, though delicate, was most simple. You only had to be careful that there should be clean, clear, close contact between the graft and the tree. The smallest shred of filament of wrapping around the graft would have prevented the life of the tree from flowing into it. The weak, blending graft was fastened on to the strong stem just as it was; then in due time it stuck; then gradually the tiny slip grew into the flourishing bough; and lately, as you stood looking on that miracle of tender formation and soft bright blush, you almost fancied it was conscious. It seemed to say: "I live; nevertheless, not I, but the tree liveth in me; and the life I now live in the foliage, I live by faith in the shaft of the tree. I trust to the tree only; every moment I am clinging to it, and without it I can do nothing."—*Stanford*.

MISSIONS.

ELD. C. J. Sindall, Grantsburg, Wis., in sending \$5 for the Burnett County Church, says they have seven new Sabbath-keepers.

FIFTY-NINE or sixty churches, as churches, contributed toward our missionary funds last year. Will not those interested try to have every church contribute something next year?

"JUBILEE PAPERS."

The book with the above title, now going through the press, published by the Missionary Board, has been noticed in these columns several times. It contains many valuable papers of great denominational and general interest, there being single papers well worth the price of the book. It will contain a list of the officers of the Society and members of the Board, since the organization of the Society; with the number of years of service. There will also be a table requiring much time and care for its preparation, showing, for each year since 1843, the preacher of the Annual Sermon, the number of workers on each field occupied by the Society, the total receipts and the expenditures on each field. This is especially interesting as history and as showing the growth of our work. The book is to be furnished for fifty cents, post paid; and only about four hundred persons out of the entire denomination seem to want it.

AN INTERESTING LETTER.

SHANGHAI, China, March 22, 1892.

Dear Mrs. Nichols;—Your kindness in sending me \$5, through my brother, has enabled me to make a much desired visit into the country. This trip forms a bright picture in my memory, and I would like you now to enjoy some of the scenes with me.

The tiny little boat was hired for five days at sixty cents a day, thus you can see this letter will be the story of three of the dollars. Our beds, the medical trunk, dishes, food, stove, etc., were placed on the boat soon after eight o'clock in the morning, and we were taken across the river. We then rode on wheel-barrows a few miles to the home of one of our Christian women who opens her house to us. Here not only were the sick treated, but we had excellent opportunities to talk to the women. When we had finished and had walked some distance to the wharf where we were to meet our boat that was to come on the afternoon tide, two of our number—my assistant and one of the school-girls accompanying us—seemed quite exhausted. Both of them had something of a cold in the morning, and a long walk in the rain, the rush and hurry among the sick, the walking to the wharf and sitting two hours in the cold wind and mist waiting for the boat (two cases of small-pox were in the dwelling), all increased their weariness and added to their cold. Their fever ran high and as soon as we were comfortably settled in the boat, they retired. During the afternoon and evening I had much anxiety on their account, as we were only in the beginning of the journey with two sick ones, and every hour taking us farther and farther from home. But in the morning they were much better and able to go out with us.

We called at two homes in the forenoon and spent the afternoon at two others. One woman

urged her not to visit the temples, but to worship the only true God. She claimed the idols had great power, and we finally learned that she was a strenuous devotee, having abstained for many years from all pleasant food, and especially from meat, to show her devotion to Buddah and obtain his favor in the future state.

In the afternoon a woman followed us in the street begging us most earnestly to give her something to read about the doctrine, which we cheerfully did. Just then a pleasant woman opened the door being attracted by the noise in the street, and invited us into her home. The school-girl who was with me passed on with her to the door of the inner room, while I sat down in the center of the room, and the neighbors gathered around me. It was a company of eager listeners, very readily assenting to the arguments made, and what was still better, occasionally asking questions.

After about half an hour, during one of the pauses, I turned around to hear if possible what Kive lung was saying to the women of the house. She was just then speaking of God's power and of his willingness to forgive sin. At that moment a man near the door called out, "What new doctrine is that? Confucius, who was a holy man, is the author of all that is good and true. Your doctrine must be something of your own making, and the characters [printing] are of your own doing, too, perhaps." His taunts stirred Kive lung very much; she arose and turning around toward the speaker and the company gathered, she said in a very earnest manner: "This doctrine is not of our making, but is from the great God of heaven who made all things. It is his word of mercy and love to you and to me and to all people. Confucius was a good man as all must admit, but throughout his writings he speaks only of this world and of things that perish, with not a single word of the salvation of our souls, nor of the hereafter. You speak of this tract; it is printed in our own native characters, in the Shanghai dialect that we use every day. If you do not believe it but think there is something foreign or strange about it, take it and see that it is truly our own characters and nothing else;" and holding out the book she turned the printed character towards the people. When they caught sight of the pages a shout of approval went up from the people that caused the cowardly man to drop his head and steal out of the door. She then sat down in a remote seat by the inner door and quietly resumed her conversation with the woman.

The next morning we went outside the city wall into the streets beyond the north gate. A young woman, a former patient, took us into her home and afterwards into the homes of her friends who would be glad to see us. There were eager listeners in the four homes visited, and we regretted very much when the dinner hour called us to the boat. Here were waiting a number of sick from a distance, besides the crowds that had gathered from the town to be treated. I did not intend to see the sick this time, but only visit them in their homes as they had previously desired me to do. They came in large numbers, nevertheless, and I stood upon the prow of the little boat dispensing until my benumbed hands refused to move any longer. The work among the women engaged our hearts, and in the afternoon there was one woman who seemed deeply interested, and we remained perhaps an hour, and she insisted on our calling the next time we came to the town. This dwelling was the most beautiful of any I have seen at Tse So; I am sure you

would have been pleased to wander about those strange fascinating rooms and enjoy their beauty.

In the next house there was a young bride in her lovely robes, who was that day making her first visit to her parents after the wedding; the oldest school-girl entered into conversation with her, and afterwards took much pleasure in telling me of the interesting talk she had with her, as she was intelligent and seemed anxious to hear. This place was a great contrast to the previous one. We were in the basement of a large house the front part where we were sitting being used as a store or shop, the central part being filled with Chinese ranges where they cook and prepare a kind of cheese from turnips for sale, and the far end I saw to my surprise was a pigstye. At 4 P. M. we left the town and stopped over the Sabbath at a village S Tsau. While talking to a group of women here, a young man, one of the literati who was anxious for us to go to his home and tell the doctrine to his mother, wife, and neighboring women, insisted on my coming at stated times to treat the sick, and placed his home at our disposal whenever convenient for us to come. Three weeks afterwards he came down to Shanghai on the Sabbath and remained with us during the services, stopped over night with my teacher, and spent the whole of the next forenoon examining the gospel, asking questions, and searching the Scriptures. We do earnestly hope this young man may come to know and believe in Christ as his Saviour.

I am planning to go to Tse So very soon, where we have a room rented adjoining the official's house who has opened his home to us many times. I trust on our return we may be able to accept this invitation to S Tsau at the young man's home, stopping there two days spending one with the women and the other in treating the sick. Have I made the incidents of this little trip into the country plain so that you have been interested in the details, or have they seemed to you far away and indistinct? Oh that I had the pen of a ready writer, then would I help you to feel and realize what a blessed thing it is to carry the gospel message to these women! My heart's desire is that all the sisters in that home land may really feel the worth of souls and arise and help, and thus show their love and devotion to him who gave himself a sacrifice for the sins of the whole world. Praying that God would bless you in your home and in all your efforts for him, I am very sincerely your sister in Christ,

ELLA F. SWINNEY.

INTERESTING CORRESPONDENCE.

11 NORTHAMPTON PARK, Canonbury, London, N.,
Aug. 4, 1892.

Dear Bro. Main; As you have requested me to furnish you with items of interest as they occur, I send the following: In June I employed a brother who seems fitted for the work to act as colporteur in London, for a couple of weeks. He distributed 3,700 *Sabbath Memorials* and as many of the tract "Coming to the Point," and held many interesting conversations with the people. The SABBATH RECORDER has been circulated among several friends here, and has been sent to Hayti to one who has for more than forty years called me her pastor. I refer to Eliza Durant, as she was known to Alfred Centre friends, but now the wife of Senator Merrard, a Baptist preacher. She writes us of a Seventh-day Baptist near Cape Haytien and of the fruitage of my labors long ago in that country.

A letter has just come to hand from a lady

in Australia who embraced the Sabbath in 1882. Two or three years after that her attention was called to the existence of Seventh-day Baptists by an article in the London *Jewish Chronicle*, on the taking of the Mill Yard Seventh-day Baptist chapel by a railway company, and thereafter she ardently desired to know more of our people. When Brother Ehrlich (missionary to the Jews), arrived at Melbourne last year, she providentially met him, and received from him a bound volume of the *Sabbath Memorial*. After reading a portion of it, she loaned it to a Baptist minister who is interested in the Sabbath question. Brother Ehrlich is furnished with a small supply of Sabbath literature which he hands out as occasion requires. The little envelope tract "Why I keep Saturday," and "Why I do not keep Sunday," of which I have published more than 20,000 copies, was given to a gentleman of the Salvation Army who resides fifty miles from London. He said that it "quite turned him upside down when he first read it;" and the friend writing this adds, "I believe he will keep the Sabbath, and I hope I shall get some here to obey through your reading matter."

Two have recently joined our church, and several strangers have attended our Sabbath services since the meetings have been held in Eldon street. The building of our chapel is still delayed, purposely, there is no doubt. When will our people send a brother minister to help in the good work?

As ever, yours in the Lord,
W. M. JONES.

WOMAN'S WORK.

BY TITHES AND OFFERINGS.

The Lord's treasury, according to old Testament records, was to be kept replete by tithes and offerings. In the RECORDER of June 16, 1892, was put a synoptical history of the tithe. The following furnishes a similar review of Bible offerings.

They furnished the expression of the inner impulse of man everywhere and in all times to give praise to the one greater than he. They expressed the spirit of self-renunciation, a giving way to a superior.

Under the Mosaic ritual there were by general classification three kinds of offerings, the burnt-offering, the sin-offering, and the peace-offering. The offerings of the first fruits, of the tenths, and the sin-offerings were obligatory. Peace-offerings were voluntary, and meant devotion. By the burnt-offering people attested their reverence for God. By the sin-offering they sought the expiation of their sins and a restoration to their covenant relations to God. By the peace-offering they gave expression to their devotion to God, and of their gratitude to him and love of him. Lev. 7 gives the law concerning the various kinds of offerings. Of the peace-offerings there were strictly speaking three kinds, for the sacrificing of which there was a prescribed form if they were sacrificed, though all were really voluntary. The first partook of the nature of a sacrifice of thanksgiving. The second was like unto a vow, while the third was pre-eminently voluntary.

By the peace, or thank-offering, a man gives expression to his sense of friendly communion with God. All sacrifices were, strictly speaking, imperfect, and were never capable within themselves of removing sin nor of blessing. They but represented the various phases of

man's need, and served as the petition to God of his desire for forgiveness and blessing. Only God could forgive. Only God could communicate grace and favor, but he did it by means of and through certain divinely appointed methods of communication with him. The tithe and the offering made that method. The ceremonial law served its purpose and its day. The spirit of worship is still best served by that which lay within the heart of God's thought in prescribing laws and ceremonies, namely by tithes and offerings, by payments and by presents, by dues and donations.

These lie amongst the fundamental principles of good financing even to-day, as they have through all the history of intervening days since those which were made sacred by the rulings of the Jewish hierarchy.

The Bible teaching concerning the thank-offering is specific, and its illustration full, "of every man that giveth it willingly with his heart." That is the text, that the bone and sinew of it all, the heart of it, a condition as attainable now as then, as needful, as helpful, as sure of blessing to individual, to church, or to society.

The willingness of the heart sanctifies the gift. New Testament teaching corroborates that of the Old concerning the thank-offering. "Every man as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." The secret spring of the whole question lies bedded in that word "willing." "Even every one whose heart stirreth him up to come unto the work to do it" was the prompting which brought about the munificent giving unto the building of the Lord's house. When because of the willing heart the people had brought enough, Moses, by command of the Lord, restrained them from giving. There had been, meantime, an increase to them in willingness by the exercise of the spirit of willing giving, a cultivation of this spirit.

Obedience to the spirit of just payment of dues to the Lord, and a willing heart to add thereunto the freewill-offering of that which would embellish the church of God and make beautiful everywhere man's service to him is as needful to-day as under Moses or the prophets. There is no better financier in the universe than God himself, no better economist. Therefore is there good reason in it that the tithe should still be paid into the treasury of God's work, and if paid it must be true that the accumulated tithe of the membership of God's church of to-day would surely fill his treasuries to bursting. The open windows of heaven would pour out that old-time promise of blessing such as there should not be room enough to receive it. The giving with the willing heart according to Bible measure, "good measure pressed down and shaken together and running over," would find the Lord's work to-day even unto state of surfeit.

Surely the Lord did know what he was about in ordaining the system of tithes and offerings. Were it as sure that we do know what we are about and did conform to God's prescribing then would peace and plenty be within our hearts, our hands, the coffers of the church, and the treasuries of the philanthropists the wide world over.

THE subject of increasing the speed of railroad trains by using rotary electric motors in place of the present reciprocating steam motors, is daily growing to be more and more important.

THE LAW OF CHRIST.

Paul says the law of Christ is bearing one another's burdens. Christ says it is loving your neighbor as yourself. It is plain to see that the two are identical—both the same law. One who loves his neighbor bears his burdens and is glad to do it.

This is not the only law of Christ, for there is another law prior to it—to love God; but this is the chief law about men, and we have so much to do with men that James tells us it is our love to our neighbor that is the test of our love to God. It was not false teaching that made Abou Ben Adhem's name lead all the rest—because he loved his fellow men; for he who loves God loves his neighbor also, and conversely, he who loves his neighbor loves God. Love is not divided; it is one.

Bearing one another's burdens fulfills the law of Christ. It is not merely the law of Christ, but it fills to the full its requirement. It is better than the best profession or the correctest belief. It is fruit bearing, which is what Christ wants. He is not content with flowers, good as they are, but he asks the perfected fruit, which is love—burden bearing. Believing the exact truth about God or his son Jesus Christ will not save us, for it does not save the devils. And the devils believe and tremble and are lost.

It is a very remarkable fact that in the very connection in which Paul bids us bear one another's burdens and therein fulfill the law of Christ, he also tells us that each one must bear his own burdens. The two statements seem at first to conflict. How can he say that each must bear his own burden, and then say also that we must each bear one another's burden? Can we all bear our own and yet all bear the burden of others?

There is no difficulty about it. It is one of the blessed paradoxes of the Christian life. The one who bravely and cheerfully bears his own burdens, instead of throwing them on others, is just the one who will be ready to bear others' burdens also. The man who shirks his own burdens is certain not to try to help any one else to bear his. Each one's first duty is to accept his own troubles and griefs with Christian resignation, accepting the blow, enduring the pains, making no complaint of God, wearying no one else with the sad tale of all his sorrows, but receiving it as the wise providence of God. Such a one learns how to bear, and, having learned how he is himself helped, he can help others. He can relieve them of part of their load, and can tell them where they also shall find strength to bear the rest. Paul was right in coupling the two together; for he who has learned first to bear his own burdens has gained a superior strength which makes his own burdens lighter, and makes him better able to bear the burdens of others. In weakness he is made strong.

Friend, do you see a neighbor—and Jesus has told you who your neighbor is—staggering under a heavy burden? Remember the burdens you have carried and who has given you strength to carry them, so that now the burden is light. Jesus, who has borne the world's burden of sin, lets you fill up what is behind of his burden bearing. Go and lighten your overburdened neighbor. Speak to him, comfort him, give him help. When Jesus was bearing the cross to Calvary, staggering under its weight, a stranger, one Simon of Cyrene, came along, and he took hold of one end of it and helped our Lord carry it. What a blessed service that was. We believe that Jesus spoke to him some word of thanks, some word of guidance that sank deep into his heart, for we are told that his sons, Alexander and Rufus, became pillars in the church. If we help the poorest, saddest heart to bear its burden, we are doing it for the Lord, just as truly as Simon of Cyrene, and we shall have a blessing.—*Independent*.

THE failure of what is known as the Faribault plan respecting the public schools is one of the strongest possible evidences that there can be no compromise with the Church of Rome.

THE SABBATH RECORDER.

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Each pure life has its bit of sweetness,
Its little idyl to beat and sing;
Gather the blossom, and sip the honey,
Catch the music upon the wing.

Every life has its hour of sadness;
Harps are broken and loves are lost;
Honey-stores and heart-held music
Feed the soul in the days of frost.

READ what Bro. Main says in the Missionary column about the "Jubilee Papers," and then give him your name for a copy.

HENRY GEORGE is reported as saying that writers paralysis, or cramp, comes from the use of the steel pen. "Who ever heard of it," he asks, "in the days of the quill pen?" The argument is about as conclusive as some used in the defense of his land schemes.

MRS. CARPENTER has sent packets of the translation by Mr. Carpenter of Mr. Davis's Chinese tract to all the delegates to the Chicago Council of 1890, each tract addressed with the numbers sent and her name written on them; in numbers of two to twenty, and to friends. Any one desiring copies please address Mrs. Carpenter at 156 Albion Road, Stoke, Newington, London, Eng.

THE popular clamor for preachers who *draw and entertain*, so widely prevalent to-day, finds a stinging rebuke in the article on "Progressive Christianity," which we reprint this week from the *Christian Inquirer*. We would, of course, have the preacher attractive and winning; but when any attraction is put before the attraction of the cross, or any device for winning men is put before the power of the simple truth as it is in Jesus, it is time to call a halt.

NOT long ago the 35th anniversary of the Fulton street, New York, noonday prayer-meeting was celebrated. Many remarkable answers to prayer, in the meeting, have been noted in that time. To our mind, not the least remarkable thing about it is that for thirty-five years, at the hour of noon, on every business day in the year, not a break has been made in the meeting. It is the business men's standing witness that there is still a vital spark of religious fire, even in the busiest part of busy New York. May it never go out.

By the time this issue of the RECORDER reaches the majority of its readers, the Anniversaries at Nortonville will be in session. Those who, for one cause or another, have been obliged to remain at home are naturally looking toward the place of meeting and rightfully wondering what those in attendance are doing, and what they will bring home that will be a blessing to our common cause. Delegates, what answer are you preparing to make to these questions when you get home? It is not too soon to begin now to make your report.

THE *National Temperance Advocate* recently published the following prayer, which the Rev. Dr. D O. Mears, of Worcester, Mass., the intimate friend and pastor of Mr. Gough, found in his diary not long ago. It was written in 1843, and the Doctor thinks has never been in print before. It almost makes one's heart stand still to think a man could sincerely frame such a petition. It makes a dark picture of the terrors of a drunkard's death:

Almighty God, if it be thy will that man should suffer, whatever seemeth good in thy sight, impose upon me. Let the bread of sorrow be given me to eat. Take from me the friends of my confidence. Let the cold hut of poverty be my dwelling place, and the scourging hand of disease inflict its painful torments. Let me sow in the whirlwind and reap in the storm. Let those have me in derision who are younger than I. Let the passing away of my welfare be like the fleeting of a cloud, and the shouts of my enemies like the rushing of waters. When I anticipate good, let evil annoy me. When I look for light, let darkness be upon me. Let the terrors of death be ever before me. Do all this, but save me, merciful God, save me from the fate of a drunkard.

A DIFFICULTY is arising in the Hebrew church which threatens to become serious. At the Central Rabbinical Conference, recently held, a resolution was offered and passed that in the admission of Gentiles to the Jewish faith, the Abrahamic rite might be dispensed with. The resolution and its adoption by the Conference has been the source of much discussion, some of which appeared to lack in the spirit of charity. Dr. Wise, of Cincinnati, under whose training many of the younger members of the Conference have come, is the leader of the liberal, or reform, movement. It is also proposed to change the time for public worship from the Sabbath to Sunday. The orthodox party strongly, almost bitterly in some cases, oppose the whole movement. They believe that they are largely in the majority and that the reformers cannot carry the church with them. There are indications that, in that case, a new and reformed Hebrew Church (with the Hebrew left out) will be organized. We shall await developments with interest.

THERE is nothing small in the religion of Jesus Christ. God is a mighty God; Jesus is a mighty Saviour; the salvation which is the substance of the gospel is a "great salvation;" the soul of man, which is the recipient of this salvation, is of such vast importance that to barter it for the highest earthly consideration is, in the impressive imagery of the Lord himself, supreme folly. In the language of the Scriptures, the seas, the sun, the stars, the unseen forces of the physical universe, are not sufficient to express the thought of God's love and care for his children, whose experiences of that love and care are like mountain peaks and fertile vales in a magnificent landscape. If we were to study the Scriptures more with these thoughts in view would we not live more in the mighty things of God, and correspondingly less in the littleness of the world's strifes and cares? Oh brethren, to be children of God, to be laborers together with him, to be ambassadors for Christ, beseeching men in his stead to be reconciled to God, to herald his truth—a whole gospel—to men, is indeed the most exalted privilege that can come to mortals! This privilege is granted to us to-day in very large measure. Let us, with God's help, rise to an appreciation of it, and go forth to our work like sons of the morning.

LABOR troubles are multiplying rapidly throughout the country. Following closely upon

the strike of the iron workers in Pennsylvania; have come strikes of railroad men in Buffalo, N. Y., of laborers on public works in Tennessee, and troubles of less magnitude in different parts of the country. In Buffalo the strike was ordered principally to obtain recognition of the labor union, and to prevent non-union men from finding employment. In its early stages it was attended with apparently wanton destruction of property and some personal violence. At the present time the State Militia are on duty and the railroad companies are employing new men whom they expect to work under State protection. In Tennessee the trouble grew out of the employment of State convicts upon certain works, to which the free laborers objected. At the present writing the control of affairs is in the hands of the working men and their friends. The method of procedure in all these cases (including the Homestead trouble) is substantially the same, and is the dog-in-the-manger method. In a word the strikers declare, "We will not work under the existing circumstances and conditions, and we will not let anybody else do so." The first part of this proclamation is perfectly legitimate. It is the absolute right of every laboring man to work if he can find employment, or not to work if he so elects. For this very reason the second part of the strikers' manifesto is all wrong. They have no right to say that other men shall not do work which they have refused to do. And yet for the purpose of carrying out this illegal part of their programme, they take possession of and destroy property which does not belong to them, seek to prevent other men from doing their own business on their own premises in their own way, and stop other men from accepting employment which they need and which they are anxious to accept; and to do this they resort to violence which sometimes results in serious injury, and sometimes in death to parties whose only offense is their willingness to work for their daily bread. Without now discussing the possibly just grievances which labor may have against capital, these are the methods employed, and they are without possible justification. If the leaders of labor unions were commissioned to do their utmost to injure the cause of the laboring men, putting their friends out of sympathy with them, and placing weapons into the hands of those who might do them harm, it is difficult to conceive how they could have gone at it more effectually. There is yet nothing dearer to the average American citizen than the right to do as he pleases; and that right necessarily implies the non-interference with every other American citizen in the exercise of the same constitutional right. Herein lies the right and the wrong of the whole striking business.

THE return of Mr. Gladstone to power in the British Government brings freshly before the people of two continents the question of Home Rule for Ireland, as well as others of vast importance. For this reason it may be well to call attention to the fact that, in some respects, Ireland is already the most highly favored portion of all the British Empire. This statement will be a surprise to many of our readers, so accustomed have we become to hearing Ireland spoken of as oppressed, and so strong is our prejudice against all forms of government not strictly Democratic or Republican. We do not say that Ireland has no wrongs to be redressed, or that Home Rule would not be better for her than the dependent condition that she is now in; we are not well enough versed in the details of British politics, or with the qualifications of

the Irish people for self-government, to answer all the questions involved in the problem. But that the question is altogether a one-sided one,—that Ireland has everything to gain and nothing to lose in the struggle for Home Rule, is by no means self-evident. Touching the statement that it is one of the most highly favored portions of the Empire, we give two paragraphs from a paper, or a series of papers, written, if we mistake not, by a sometime resident of the Emerald Isle, and published several years ago by the *Christian Advocate* of New York. It will be seen that the paragraphs touch respectively the questions of political principles and landed rights, two very important points in the life and prosperity of a people:

In a political point of view no privilege is so important as that of having a fair representation in the legislative assembly. Ireland sends to the British House of Commons one hundred and three members, Scotland seventy-two, and England and Wales four hundred and ninety-five. If we leave out of our calculation the members returned for universities we shall find, speaking in round numbers, that England and Wales have one member for fifty-nine thousand people, Scotland one for fifty-seven thousand, and Ireland one for forty-six thousand. If Ireland were represented in the same proportion as Scotland, instead of one hundred and one (leaving out the two university members), it would only have eighty-one, and if represented in the same proportion as England and Wales, Ireland would only send seventy-nine representatives to the House of Commons. In the matter of representation in the assembly that makes the laws for the United Kingdom, Ireland is treated not merely with justice, but with generosity.

In Ireland the farmer has land laws far more in his favor than his brother agriculturist in England. Indeed, at the present time an agitation is going on to introduce some of the provisions of the Irish Land Acts into the land laws of England. The rent of the Irish farmer is fixed by an independent authority, whose bias is generally against the landlord; so long as he pays this "fair rent," as it is called, he is absolutely independent of the landlord, and cannot be dispossessed. He has fixity of tenure. If he and his landlord can come to terms, the British Government will lend him money at a low rate of interest, to be repaid by easy installments spread over a number of years; and thus the tenant can become, as thousands are becoming, the owner of the soil he tills. Are any farmers in the world so well treated by the government under which they live as the Irish? Can anything be more untrue and unfair than to call the government that thus treats its subjects a "hateful tyranny?"

WHAT WILL BE THE RESULT?

More young men went into one saloon of Pawtucket, by actual count, on a recent Saturday night from 8.10 to 9.30 than there were in eight of the largest churches of Pawtucket and Central Falls at the next Sunday morning service.

The above item clipped from one of our periodicals leads me to ask if this statement is as is assumed, a fact, "*What will be the result?*" It certainly affords proof of two things, namely: 1st. The downward course of our young men. 2d. A large disregard for the institution of the Sabbath. With these two thoughts before us we may well arouse ourselves to inquire what will be the consequences? It is a self-evident truth that the future of any community, people or nation, will be just what the rising generation makes it. It is also a fact, as a rule, that education forms the common mind. "Just as the twig is bent so will the tree incline." Now, if our young men are being educated in saloons; if their associates are such as visit those dens of vice; if they are as a mass absenting themselves from the public worship of God and the study of the Bible, may we not with propriety awake out of sleep and ask where the youth of our land are drifting? Indeed these facts thus brought to light claim our work, influence, tears, and prayers. The demoralizing influences of the saloon and the wide-spread desecration of the Sabbath are matters which

are *startling*, for they are fraught with much danger to our personal and public welfare.

We only have to *observe* to learn that our churches, however elegant and inviting they are made, are not the grand centers toward which the masses of our young men are attracted. Indeed, as a rule, if they attend them at all it must be in the evening after the Sabbath (or Sunday) has been spent in pleasure seeking,—gunning, fishing, sailing, in short almost anything in the line of pleasure seeking rather than remembering the Sabbath-day to keep it holy. This state of things is becoming so general that we see it cropping out, somewhat, from what is considered some of our best families. So general is this evil that we believe it has become one of the *leading popular sins* of the day, and one which should call forth earnest, prayerful effort from parents, pastors, and all lovers of God and humanity. It has been wisely and truly said, "that a Sabbathless people are a Godless people." If we look at the history of any nation or people who have long and generally disregarded a proper observance of the Sabbath institution and its privileges we shall see the proof of the above statement. God did not institute the Sabbath, and command that it be kept *holy*, without a purpose. In his wisdom and love for the human family, knowing that they would need rest for the body and food for the soul, he instituted it, and woe unto him who shall trample upon this God-given institution and command, for God will not hold him guiltless, and its serious effects will be visited upon the generations who follow. When we consider that these very young men who visited the saloons, and who were not seen at the public worship of God, are, or will soon be, the heads of families, well may we ask, "What will be the result?" Well may every young lady in our land consider well before she shall place herself in the keeping and care of such a companion for life, both for his own safety and for the safety of her offspring. Would that there could be a grand and general uprising on the part of every young lady in our land, uncompromising in its nature in this respect. Would that they demand the same degree of purity of the opposite sex which is demanded of them, then would they make their influence a power. It would, we believe, result in elevating society generally.

That innocent amusement and pleasure are right and proper at *proper* times we would not question, for God never created man, surrounding him with so much of the beautiful, without intending for him to enjoy it. Neither did he create him and endow him with a spiritual nature possessed with the faculty of faith which takes hold of God, without designing that he should also cultivate the same and cause it to expand. As a help in this direction has the Sabbath and the public worship of God been instituted, that man should have an opportunity to relax for a time the strain which is brought upon him during the other days of the week and take hold of those things which build up the spiritual. Would to God that in some way this subject could be so presented to the youth of our land that they would so see the importance attached to it, that they would cease to visit the *saloon* and *all* places of *low resort*, and would avail themselves of, and heed the privileges afforded by, a proper observance of God's Sabbath and right doing generally, and thus become what God designed they should be—the grand cap piece of his creation—but little lower than the angels. Would that every young person could be induced to start out in

life with a firm resolve to shun the wrong and to aspire toward all that is noble and good, for in the lads and youth of our land are centered all our future hope.

"Of what are you thinking, my little lad, with the honest eyes of blue,
As you watch the vessels that slowly glide o'er the level ocean floor?
Beautiful, graceful, silent as dreams, they pass away from our view,
And down the slope of the world they go, to seek some far-off shore.
They seem to be scattered abroad by chance, to move at the breezes's will,
Aimlessly wandering hither and yon, and melting in distance gray;
But each one moves to a purpose firm, and the winds their sails that fill
Like faithful servants speed them all on their appointed way.
For each has a rudder, my dear little lad, with a staunch man at the wheel,
And the rudder is never left to itself, but the will of the man is there;
There is never a moment, day or night, that the vessel does not feel
The force of the purpose that shapes her course and the helmsman's watchful care.
Some day you will launch your ship, my boy, on life's wide, treacherous sea;
Be sure your rudder is wrought of strength to stand the stress of the gale;
And your hand on the wheel, don't let it flinch, whatever the tumult be.
For the will of man, with the help of God, shall conquer and prevail."

A. A. LANGWORTHY.

HOPKINTON, Aug., 1892.

TRACT SOCIETY.—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, August 14, 1892, at 2 P. M., Chas. Potter, President, presiding.

There were ten members present. Prayer was offered by Dr. A. H. Lewis.

Minutes of last meeting were read. The auditing committee reported as correct the second quarterly report for the Tract Depository presented at the last meeting, and the report was adopted.

Correspondence was presented from H. D. Clarke and L. A. Platts concerning the editing of the *Helping Hand* and other lesson helps, which upon motion were tabled.

A. C. Potter wrote enclosing citation concerning the estate of Mrs. Phoebe E. Palmiter, and the President was authorized to sign the necessary papers.

Correspondence was also received from Jno. P. Mosher in relation to accounts at the Publishing House.

Time was given to the reading of the Corresponding Secretary's Annual Report, and on motion the report was adopted as far as read.

It was voted that the balance of the report be referred for action to the members in attendance upon the Annual Meeting.

The Treasurer presented his quarterly report, which on motion was adopted and ordered placed on file.

The Treasurer also presented his report for the year, and by vote the same was adopted.

Minutes were read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

"WHERE your treasure is there will your heart be also" is still as true as it was when first the lips of the divine Saviour uttered it. We overheard a colored man quote these words not long since in explanation, if not justification, of his occasional indulgence in strong drink. But he little thought of the terrible issue of that life which finds its treasure in such unworthy objects. A lady of wealth who recently died in London illustrates the truth of Christ's words. She left \$500 to a poor clergyman and \$50,000 to a home for dogs.

YOUNG PEOPLE'S WORK.

WHAT mean ye by this service? Ex. 12:26.

WHEN of old the faithful of Israel performed at the Passover those things enjoined upon them of the Lord, and their children asked them the question at the head of these paragraphs, they were to answer, explaining how the hand of the Lord had saved them and led them forth from the land of Egypt.

WE do not observe, as did the Israelites, any annual religious festivals, nor do we in our homes many things other than to pray and to read God's Word—and it would be well if more of these things were seen!—which might prompt our children to question us concerning our religion, and desire to know the reasons of our faith and for our practices. We have no Holy City whither to resort, nor do all our tribes at appointed seasons assemble to seek the Lord our God and to inquire in his temple. But there is a principle involved in the injunction which God laid upon fathers and mothers in ancient times, the value of which has by no means passed away.

SILENTLY, and often by interrogation expressed or implied in conversation, and in words written, our younger generation is asking of us the reasons for what we are, what we believe, and what we do as Christian people. And now, as our people are gathering, so to say, in one of our synagogues, though we as members of Christ's body are ourselves his temple,—brought together from all over this broad land, there comes to our mind the thought: What mean we? What mean we by our great denominational assembly? Why do we exist as a separate body of Christian people, with all of our special machinery for Christian work? Our children, as they grow up, ask us this question. We ought to encourage them so to do. Inquiry into things, that consecrated skepticism of healthy souls, is never to be condemned. But we are to have our answer ready. Divine wisdom teaches us to do this. If we say, we know not; or if we reveal a halting faith; or with an uncertain emphasis state our reasons; or, again, if we give reasons which are not founded upon facts, and which are not rooted in our own firm convictions, our children will be quick to note it, and perchance the spirit of youth will turn them from what some of us who are older seem to hold with but too trembling fingers.

SOMETIMES actions speak louder than words, and our lives, with their daily deeds, answer these questions of our young people for us,—and that maybe not as we could wish them to do. Let us as elders think about this as we go to Conference this year, and as we wend our homeward ways let us meditate thereon. Perhaps it would be a stimulus to us if we knew how we really answer these questions; that is, how we seem to do so from the point of view of our young people. Come, young friends, let us have a series of articles from your facile pens on answers which the words and lives of those of your elders who have most influenced you have given to these questions as surely they have arisen in your minds. Why are we Seventh-day Baptists? What does it mean? Why do we exist as a separate Christian body? And what of the future?

PERSONAL MISSIONARY WORK.

BY MR. ELI F. LOOFBORO.

The majority of us clearly apprehend the meaning of the two words, "personal work." Each day as it comes brings to each one of us opportunities for the application of the meaning of these two words. Whether we be in the field, shop, office or school-room, we realize that the success of the work in which we are engaged depends upon the proper use of the powers we possess.

When a teacher assigns a lesson to a class, it does not once come to the mind of any member of that class who is interested in the work, how that lesson can be learned except by *personal* application. Long indeed would we be in completing a college course, slow indeed would our minds develop, if we were to depend upon our teacher, class-mates, or our desires, to accomplish the task for us.

Then on what does the grand occupation headed "Missionary Work" depend? With equal confidence we would say, "on the individual man." Yes, and our lesson has been assigned; yet we are idle; at the close of each day we have to regret that no real *personal* work has been done by us, except for the gratification of our own selfish desires.

But who will do this work? Shall we leave it to our pastor, our associates, our desires? No, it will require the efforts of every individual enlisted under the banner of Christ. But what are some of the ways in which we may do "personal missionary work"? To be sure, we go to Sabbath-school and church, we attend most of the prayer-meetings, we feel and often give expression to the fact that without them our Christian life would hardly be sustained. We forget that that which has strengthened us might have created a noble desire in the heart of some unconverted soul. We might then invite some one to prayer-meeting. Perhaps we have thought of it many times, and quite as often the little duty has been left undone. Ah! we lack the earnestness, zeal, and enthusiasm which should be in the heart of every true Christian. Yes, many boys do we see on the streets every day whom we never saw in a prayer-meeting, and worse than that, whom we have never invited to come.

Not long since as I was on my way to one of our college prayer-meetings, I met a little boy in rags and dirt whom I had often thought of inviting to our meetings, but never had done so. I said to him, "Won't you go to prayer-meeting with me?" He seemed much pleased and said, "Yes." Then he stopped and said, "Will I have to pay anything?" I tell you, my Christian friends, this suggests to our minds that opportunities for "personal work" right in our very midst are passing by unimproved. I am beginning to feel and believe that our greatest sins are found, not in the bad things done, but in the many, many good things left undone. Oh! if all of us who claim to be Christian Endeavorers would but follow the promptings of the "still small voice" that says, "do this, do that," we would soon have many of our school-mates, and those that we call "town-boys" joining us in this grand work of doing something for others.

When do we feel strongest and most interested in this mission work? From experience we all can say "when we have done something for others." If every Christian, old and young, having the burden of souls on their hearts, and trusting in God for strength, would say, "I will try to bring some sinner to Christ," power would come from God to enable each one of us to do

this. When the Christian blacksmith, merchant, lawyer, farmer, the Christian school-boy and school-girl realize the importance of acting as ministering servants for Christ, then it is when we may expect the world to be converted; then it is when the barns will be filled with the golden harvest. But how far many of us are from being in a condition to do this work! How many in our churches think that such work is not expected of them! They have given their fifties, hundreds, yes, some even thousands, to support a pastor and church, and then seem to think that their duty is done. We talk about Christianizing the money power of our land, but there is something deeper than that; it is Christianizing the individual heart. I verily believe that five dollars given to the cause, followed by true and earnest prayer from the giver, will do more good than ten times that amount given by one who thinks his duty ends with the gift. Yes, our power comes from God; by prayer he will help us to do our duties as they come day by day. Plant blessings and blessings will bloom; plant hate and hate will grow. You can sow to-day; to-morrow shall bring forth the blossom that shows what kind of seed was sown.

WELTON, IOWA.

RECEIPTS OF THE YOUNG PEOPLE'S PERMANENT COMMITTEE.

For salary of the Rev. J. L. Huffman.

Previously acknowledged*.....	\$ 520 11
Received since March 1, 1892:	
Little Genesee.....	10 00
Berea.....	4 00
Nortonville.....	5 00
New Market.....	10 00
Second Brookfield.....	1 00
Farina.....	20 00
Farina Church.....	50 00
C. F. Maxson, Farina.....	10 00
A. Friend, Farina.....	10 00
Edgar Wells, Shingle House, Pa.....	1 00
Fawcattuck.....	3 00
First Hopkinton.....	12 50
Clarks Falls.....	2 00
Second Brookfield.....	4 50
Pleasant Grove.....	6 00
Salem.....	10 00
Lost Creek.....	2 00
Milton Junction.....	6 25
Walworth.....	18 20
F. F. Randolph, New Milton.....	1 00
Adams Centre.....	7 00
Alfred Centre.....	30 00
Clara Davis, Humboldt, Neb.....	2 00
West Hallock.....	5 00
Welton.....	7 00
Salem.....	10 00
Second Brookfield.....	2 27
DeRuyter.....	2 50
Rock River.....	3 00
Shiloh.....	18 75
Second Brookfield.....	10 00
Hebron.....	8 25
Clarks Falls.....	3 00
Waterford.....	2 50
First Hopkinton.....	6 25
Berlin.....	2 50
Little Genesee.....	10 00
Milton Junction.....	6 25
E. S. Maxson, Syracuse.....	1 00
First Verona.....	10 00
North Loup.....	5 00
Adams Centre.....	7 00
Total.....	\$ 885 88

Received for the Tract Society:

GENERAL FUND.	
First Brookfield.....	12 50
First Hopkinton.....	11 25
Welton.....	4 00
Berlin.....	1 25
CHICAGO DEPOSITORY.	
Milton.....	25 00
NEW YORK DEPOSITORY.	
To pay postage on <i>Reform Library</i> :	
Milton.....	4 50
North Loup.....	3 00
Total.....	\$ 61 50

WILLIAM C. WHITFORD, Treasurer.

BERLIN, N. Y., Aug. 18, 1892.

MISUSED WORDS.

The American nation, as a people, are fond of short cuts, made necessary by the constant hurry in which we live. Perhaps the effect of this is more to be noticed in our speech than any where else.

We have fallen into an incorrect use of words and phrases.

The following eight words, which are frequently misused by interchanging one for the other, furnish examples of this ever-present liability.

Between for among.—The word "between" is properly used only when its object consists of two items. "Among" should be used if the

*See SABBATH RECORDER for March 10, 1892, page 155.

object includes more than two items. "Between" is a corruption of "by twain," or "by two." A father divides his property between his two sons. Another divides his estate among his five children.

Constant means occurring all the time, without intermission. "Frequent" means occurring often. We frequently hear constant used to denote events which occur quite often, but at considerable intervals of time.

Custom for habit.—A person forms a habit. A community or a people have a custom. It is a habit with most persons to confound these two words. Indeed, this habit has almost become the custom in some communities.

Depot for station.—The place where the train stops to take in passengers is a station; whether there be a building there or not. The depot (depository) is a strong building for the temporary storage of goods in the care of the railroad company for delivery or for transportation. It may be at a station or it may not.

So general is the misuse of words that the faculty of Wellesly College has promulgated a list of phrases and expressions to be avoided by the girl collegians, and it might be studied with profit by many girls outside of college.

"I guess so" for I suppose or I think so. "Fix things," for arrange things or prepare things. The use of "ride" and "drive" interchangeably. "Real good" or "real nice" for very good or really nice. "I have studied some," for studied somewhat, or "I have not studied any," for not studied at all. "Try an experiment," for make an experiment. "Had rather," for would rather, and "had better," for would better. "Right away," for immediately, or now. "Well posted," for well informed. "Try and do," for try to do. "It looks good enough," for it looks well enough, or "does it look good enough," for does it look well enough. "Somebody else's," for somebody's else.—*Our Sunday Afternoon.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

THIRD QUARTER.

July 2.	The Ascension of Christ.....	Acts 1: 1-12.
July 9.	The Descent of the Spirit.....	Acts 2: 1-12.
July 16.	The First Christian Church.....	Acts 2: 37-47.
July 24.	The Lame Man Healed.....	Acts 3: 1-16.
July 30.	Peter and John Before the Council.....	Acts 4: 1-18.
Aug. 6.	The Apostle's Confidence in God.....	Acts 4: 19-31.
Aug. 13.	Ananias and Sapphira.....	Acts 5: 1-11.
Aug. 20.	The Apostles Persecuted.....	Acts 5: 25-41.
Aug. 27.	The First Christian Martyr.....	Acts 7: 54-60, 8: 1-4.
Sept. 3.	Philip Preaching at Samaria.....	Acts 8: 5-25.
Sept. 10.	Philip and the Ethiopian.....	Acts 8: 26-40.
Sept. 17.	Review.....	
Sept. 24.	The Lord's Supper Profaned.....	1 Cor. 11: 20-34.

LESSON X.—PHILIP PREACHING AT SAMARIA. MISSIONARY LESSON.

For Sabbath-day, Sept. 3, 1892.

SCRIPTURE LESSON.—Acts 8: 5-25.

GOLDEN TEXT.—And there was great joy in that city.—Acts. 8: 8.

INTRODUCTION.—We have, in this missionary lesson, a single example of what was being done, on a larger or smaller scale, by all of the brethren that were scattered abroad in consequence of the persecution following upon Stephen's death. This Philip was the second of the seven deacons (Acts 6: 5), not an apostle, but an evangelist (Acts 21: 8), a gift bestowed in these formative days of the church (Psa. 68: 18, Eph. 4: 8, 11), and much needed to propagate the new doctrine, convert men, and establish Christian communities in the kingdom of our Lord Jesus Christ. Christ's promise to be with them we find fulfilled in their very first attempt at propagandism.

LESSON CONSIDERED.—v. 5. (Read the verse.) As they always spoke of going up to Jerusalem, so as here when going from that city they say down to the place or city sought, forms of expression derived from the fact that the elevation of Jerusalem was greater than the country around. The two cities, according to Josephus, were a day's journey apart, probably not more than 30 miles. *Sebaste* is the name which Herod the Great gave

to ancient Samaria when he rebuilt and fortified it. Anciently it was the capital of the country of Samaria; but it is questioned whether this is not indefinite, a city (Greek) of Samaria (district), rather than the city of that name. Some think the city of Sychar is meant. The Samaritans, semi-Jewish and semi-Gentile, made good ground for the first mission movement. He "preached Christ unto them," as all must do who would have missionary and Holy Ghost power. No preacher who is unsound in his views and zeal for Christ is wanted as a missionary. Some Societies a few years since wisely refused to send out certain applicants, because they were unsound in the faith. Men need *Christ*, not *new* theology.

v. 6. Popular interest, with but one result. Very encouraging effects from preaching enforced by miracle-working power, results of which they both saw and heard.

v. 7. Here was exhibition of power over both the spiritual and physical kingdoms, for by "unclean spirit" we can understand nothing less than demoniacal possessions.

v. 8. No wonder there was joy! The fruits of Christianity—physical, social, spiritual—are blessed. The gospel is *good news*, not, as Ingersoll tries to show, *bad news*.

v. 9. Simon, called *Magus* from his practice of the magical art, according to ecclesiastical or traditional accounts, was born in Gitton, in Samaria; made great pretensions; was the father of heretics; professed even to be God; bewitched the people; followed Peter in order to oppose him; went to Rome; had a monument raised to him; but was finally overcome by the apostle. "Sorcery," is from the French *sorcier*, which from the Latin *sors* signifies the using of *lots* to determine events of the future. Simon doubtless performed tricks of leger-de-main, like the many jugglers of the East, possibly besides had some mediumistic power.

v. 10. He was successful in winning applause and following. He possibly only claimed to be *some* great one, and left it for them more specifically to conclude "the great power of God."

v. 11. His "bewitching" means simply astonishing, amazing, the same as similar tricks astonish people now.

v. 12. Whatever their views, or Simon's teaching may have been before, they are now convinced by the preaching and miracles of Philip, and are baptized as believers of the Christian faith, "both men and women." Note that no mention is made of *children* or *infant* baptism here.

v. 13. Simon understood the method of his own performances, but could not so explain Philip's miracles, so, naturally, himself *believed—intellectually—and* wondered at the signs done.

v. 14. Perhaps Philip sent the apostles word of the good work. They may have doubted the genuineness of Simon's conversion; anyway, they wished to have a representation in the work, and so sent Peter and John, who were leading and influential members—"pillars." See Gal. 2: 9.

v. 15, 16. The Holy Ghost. This had been promised. 2: 38. It was not always dependent upon baptism, as in one case, at least, it preceded it (10: 47), and in this case of Simon did not *succeed* it.

v. 17. Prayer seems to be a common method of securing the gift of the Holy Ghost, and laying on of hands the vehicle of its impartation, though in 10: 44 the Spirit fell on them while Peter was *speaking*.

v. 18, 19. Simon here shows that he knows nothing of this religion yet in his own heart, and wholly misconceiving it, proposes as a money and wonder-working enterprise to buy this gift of the apostles.

v. 20. Here is a sharp and deserved rebuke: thy silver go to destruction with thee. There are many things that money cannot buy. This was one of them; pardon, purity, peace, heaven, are others. Salvation is without money and without price. Simon's peculiar guilt has been characterized by the word *simony*, as applied to all traffic in spiritual offices.

v. 21. Simon has no part in this imparting of the Spirit. God could not use him because of an evil heart. The *pure in heart* can see God. His motive was wholly *selfish*, not for the good of men or the glory of God. Entire sinlessness is not so requisite for God's service as righteousness of purpose. Let us beware in our good deeds that our *motive* is good.

v. 22. Here the sin is placed in the *thought of the heart*, the source of all sin, and so heinous is the offense that Peter expresses some doubt as to whether God would hear his prayer; this, probably, not so much from God's unwillingness to hear as the man's inability to pray aright.

v. 23. I perceive you have fallen into bitter enmity against the gospel, and into iniquity as into binding fetters. Some have concluded from this strong lan-

guage that a vehement contest had taken place between Peter and Simon a little prior to this. Of course this cannot be determined.

v. 24. His request in this verse reveals the fact that his feeling is that of dread rather than penitence. It looks as if Peter's fears in v. 22 might be realized and Simon fail to get forgiveness. He is not mentioned again, and if we take the records left us as authentic, he went from bad to worse, continuing in his practice of sorcery to the day of his death.

v. 25. Not only was the cause at this city benefitted by their visit, but their trail was marked by gospel fires kindled in many other villages along the line of their return. Thus should all Christians preach as they go, and leave every village, home and heart better for their visit.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning August 28th.)

PRAYER AND ITS ANSWERS.—Acts 8: 15-17, 1 Kings 3: 6-14.

Howard Crosby failed as a temperance reformer, as many a good man fails in some one thing, but he found the truth, and grandly proclaimed it when he said that "only God's power can renew the heart. Renewal is a turning from wrong to right, from the false to the true. But when the affections are in the wrong and the false, how can their own influence take them out? How can love destroy itself? Now, the heart is this love, this love for evil. How can it change *itself* to love for good? You might as well say the swine could become a canary bird. Where is the first impetus to come from when that which forms the force of the life is fixed upon evil?"

Just so. The evil heart cannot renew itself. God only can do it. A prisoner bound in chains cannot free himself. Neither Peter nor Paul in Roman jails were delivered of themselves. A miracle was wrought by the Lord, and it came after prayer. Our hope, then, is in prayer and its answer. The Holy Spirit came after united prayer. Solomon's wisdom was given in answer to prayer. The road to pardon and to Christ is prayer to God. Prayer is the action of faith which saves. "Thy faith hath saved thee." Yes, but prayer was the acceptance of the divine power which only waits to save every sinner.

SCRIPTURE REFERENCES.

1. Prayer for the strengthening of faith. Eph. 3: 14-19.
2. How to pray. Matt. 6: 5-15, 33, 34.
3. Assurance. 1 John 5: 14-16.
4. Jacob's altar. Gen. 35: 1-15.
5. Answers to David's prayers. Psa. 30.
6. Christ sets an example of prayer. Luke 22: 32; 23: 34, John 17: 1-26.
7. Commanded. 1 Tim. 2: 1-8, James 5: 13-16.

—SOMETHING is said in the Bible about being co-workers. There is a sort of partnership about it, for all receive of the profits according to the capital invested.

—WHO can better work together for a common object than pastors, superintendents and teachers? The latter may carefully observe that the truths of the gospel are faithfully taught. The work of pastors both in the pulpit and in his social visits may be rendered more easy and effective where the Sabbath-school teacher asks the scholars to observe the things referred to in the sermon.

—AND they may greatly help to increase the attendance at church services. By inviting scholars, parents, friends. By invitation, the writer has preached in several churches in the surrounding neighborhood, and among various denominations, and in most cases he was pained to see young people come in at close of sermon in time for Sunday-school and the old people go out, leaving the school for the young. Somehow too many people have the opinion that church services are not for children, nor the Sabbath-school for elderly persons. This is a grievous wrong and cripples both pastor and teacher in the work.

—THE teacher by close contact with scholar and careful observation can often tell the pastor where a visit would be desirable and helpful.

They can be on the outlook for signs of religious interest. No teacher or superintendent should for a moment forget that the school is the nursery of the church and labor in that direction, helping to develop true Christian life in those under their watchcare. Thus will they be fellow-helpers in carrying on the Lord's work.

HOME NEWS.

New Jersey.

PLAINFIELD.—Plainfield seems destined to maintain its reputation as a city of churches. During the present season two new churches have been dedicated; the Grace Episcopal, located on seventh street, being a new stone edifice to take the place of their old house which they had outgrown; and the Unitarian also of stone and located on Park avenue. This is the first house of worship this congregation has owned since its organization some two years ago.—By the recent death of Dr. Abel S. Titsworth, our hearts are drawn out in sympathy to the entire family of the deceased in their deep affliction, and also to the New Market Church in their loss of a devoted and valuable member. This death following so closely upon that of the Rev. Wardner C. Titsworth, would seem to call for a double portion of God's sustaining grace upon the parents, Dea. I. D. Titsworth and wife.—We are again in the midst of the vacation season when the congregations of the city churches are greatly reduced in size and the pastors mostly out of town. Our own pastor has remained thus far at his post, and will do so until he goes to the General Conference. During his absence of a few weeks following that his pulpit will be supplied by his son, Prof. E. H. Lewis.—The Plainfield street railway has at last become a fact. Two miles of track have been laid and four cars began running on schedule time on the 11th inst. Over nine thousand fares were collected during the first four days. The cars are run by the trolley system which meets such general favor that the road will be extended to other parts of the city.

J. D. S.

AUG. 18, 1892.

Iowa.

GARWIN.—We have been enjoying beautiful summer weather for some time past, during which time farmers have secured their harvest and hay crops in quite good condition. While some crops are poor in parts of our State, we are favored with very fair crops of everything we usually raise.—Mr. and Mrs. C. C. Socwell, formerly of West Hallock, Ill., have located among us, and will, ere long, have their new home ready for occupancy. Dr. M. S. Wardner, of Chicago, has also located in our midst and begun the practice of medicine. We were in need of a physician and are glad to welcome the doctor and family. Any and all others who desire to locate at Garwin will find a beautiful, fertile country in which to live and receive a warm welcome from our people.—The student evangelists of Morgan Park have been holding meetings in our town for about two weeks, and the blessing of God has greatly attended their labors. Many indifferent professors have been aroused to activity, backsliders reclaimed, and many have, for the first, found Christ precious to them and have come to fully trust him. Today it was our privilege to visit the baptismal waters where ten of our young people put on

Christ openly through the beautiful ordinance of baptism. After the administration of baptism the congregation assembled in the church where the hand of fellowship was extended to the candidates and a warm greeting given them by the entire congregation. At this meeting four persons, who were formerly members of our church but whose church connection was severed several years ago, again entered our church as worthy, earnest Christian members, and received a tearful welcome by the whole congregation. Altogether, the scenes of the day have been the most affecting and joyful that our church has witnessed for many years, if not during its entire history. Those who have come to our society from other churches and have not heretofore presented letters and asked for membership with us, have promised to do so at once. Meetings are held each evening and at each meeting new voices are heard owning the Saviour, and new ones rising for prayers. Many persons of other denominations have been aroused and converted and will likely enter some one of the other churches of our town.—Our student evangelists have, by their manly, Christian conduct, and manifest deep interest in all persons of all denominations, won the affection of the entire community, as they richly deserve. Every body is glad they came among us, and we all thank God for the blessed results of their visit. May the blessings of God attend them in their labors elsewhere all through life.—On the 18th we go to our Annual Meeting, which convenes at Grand Junction, praying that the Holy Spirit may attend us through all our services, and trusting that we may be permitted to administer the ordinance of baptism there before the meeting closes, and to see indifferent ones aroused to earnest activity in the Master's work. From there we go on to Conference, still praying for an outpouring of the Spirit upon us in the sessions of the gathering. Let the good work go on and still on and to God be all the glory forever.

E. H. S.

AUG. 15, 1892.

THE INCARNATION.

To the Editor of the SABBATH RECORDER:

In your issue of July 28th, is an article on the "Incarnation" by W. D. Tickner. The rhetoric, spirit, and tone of the article need no commendation, but on the subject matter I desire to say a few words.

The union of the human and the divine in the person of Jesus of Nazareth, is a profoundly mysterious fact and truth, which no finite mind can comprehend, or explain. We unquestioningly receive the doctrine as we do that of the tri-unity of the God-head, on the credibility of the inspired writings. We understand in harmony with the consensus of belief of the ablest biblical students, that there co-existed in the person of Jesus of Nazareth real humanity and true deity; in other words, that he was very man, and also very God. Each nature we may suppose executed distinct, but harmonious offices in the scheme of redemption. We deem it right and proper to use our powers of mind in deciding whether certain assertions of the inspired writers concerning Jesus are to be understood as predicated of his divine nature, or refer to his humanity. Bro. Tickner contends earnestly for both the human and the divine nature of Jesus; and yet as it seems to us, utters what is inconsistent with that view. For instance, he says of the body of Jesus, it was "animated solely by the divine consciousness;" and to make the assertion still stronger he adds, "No human

consciousness lived within that body." Could Jesus truly be a human being, and yet have no conscious existence? The brother also says, "He was subjected to temptation in his human nature." Can any one explain how a human organism without conscious existence could be tempted? We cannot conceive how it could be possible. It is further remarked that "it was the divine nature that was tempted in all points like as we are." In answer to that James 1: 13 says God cannot be tempted with evil, and himself tempteth no one. Can a being, not susceptible of sin, be tempted? What ought to be said of the thought that the incarnate Word was "Tempted by the the infirmities of the flesh," and what does the following language mean? "As man he became heir to all the frailties and imperfections of the race." Brother Tickner expresses the thought that "it was God who suffered the pangs of hunger, of weariness, of distress. It was God who, held in bondage by the flesh, suffered in the garden of Gethsemane. It was God who suffered on the cross, and who for our sakes yielded up his life." If the above language is employed in any other than a metaphorical sense we must regard it as strangely untrue. Truly speaking, God was never hungry, weary or in distress. If the language be used literally, we must regard it as simply absurd. And who suffered in Gethsemane? Was it the divine, or was it not rather the human nature that in deepest anguish sweat as it were great drops of blood, and who said, "My soul is exceeding sorrowful unto death, and to whom Luke says an angel was sent to strengthen him.

Why was there given to Jesus a perfect human body and soul, such as Adam had before he sined; but that he might, as Mediator between God and men, meet the demand of the law, by perfect obedience to its claims in the same nature in which man had transgressed it; and might in the fulness of time offer himself as an obligation to divine justice, his divinity constituting the altar on which his humanity was offered and thus giving infinite dignity and value to the sacrifice?

N. KINNE.

BARRY, Ill.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Aug. 19, 1892.

Washington is depopulated in part by the departure of the President, Cabinet Officers, Congressmen, fashionables and vacation-takers. The latter includes hundreds of Government clerks, the major part of whom get away for a month in summer. Nine hundred florists meet in convention this week, but otherwise visitors are scarce. Few excursionists and few bridal parties. The prominent business men, lively politicians, and interesting interviewers who throng the hotels while Congress is in session come no more, and the supply of capitol prophecy fails. Nobody comes to claim Indiana, Wisconsin, Iowa, Kansas, Virginia, North Carolina, Louisiana, Missouri, and a lot of other States for this or that candidate. No fresh authentic reports can therefore be sent out and these States must work out their political salvation without the benefit of capitol foreknowledge and election.

But though the voices of capitol orators and hotel prophets are heard no more the Congressional campaign committees are hard at work loading the mails with franked envelopes containing all sorts of political gospel. National stump speaking is controlled from New York by the respective campaign committees, but the fountain of political literature springs from

the franking privilege and the *Congressional Record*, and is situated here. The Democrats are sending out 13,000,000 packages including Representative Wilson's and McCreary's speeches on wool and woolen goods; Wilson's and Bryan's on Trusts; McKinney's on pensions; Crisp's on the tariff; McPherson's and Stewart's on the force bill; large extracts from Henry George's book on the tariff and Henderson's speech on Weaver. The Republicans also frank Congressional speeches, and besides are sending out the following: "Better Dead than Homeless," "Free Traders Unveiled," "A Farmer's Appeal to Farmers," "Farm Mortgages," "Farm Implements Abroad," "The A B C of the Tariff," "How Protection Increases the Nation's Wealth," "The Tariff Riddle," "Where I Spent my Money After All," and other publications.

This tract distribution makes lively work at the committee rooms and at the Post Office, but the city is dull. Hotels are losing money; cabs, hacks and carriages are in little demand, and fashionable equipages are housed and the horses out at pasture, and except for the street cars, and grocery and huckster wagons, and the stir just at the business centers, the hot streets are deserted. But though visitors come no no more and politicians, fashionables and vacation-takers are gone, yet after all the most of us stay. We are too poor to travel and board, and some are too sensible to leave comfortable homes in August. They have learned that it does not pay to take small stuffy rooms in mosquito infected districts and live on vegetables, eggs, milk, butter and meat from some city market all at sublime prices.

SPECIAL MISSIONARY BOARD MEETING.

A special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., Aug. 18, 1892.

The meeting was called to order at 9.45 A. M., the president, William L. Clarke, in the chair. Prayer was offered by the Rev. I. L. Cottrell. There were present fourteen members and two visitors.

The meeting was called to listen to the reading of the Annual Report of the Board of Managers to the Missionary Society, prepared by the Corresponding Secretary and the Treasurer, to be presented at its Annual Session, at Nortonville, Kansas, Aug. 25, 1892, and to act upon the same.

After the reading of the reports as prepared by the Corresponding Secretary and Treasurer it was voted that they be adopted as the Fiftieth Annual Report of the Board of Managers of the Seventh-day Baptist Missionary Society.

It was voted that the list of life members be printed with the Annual Report.

It was voted that the Treasurer be instructed to receive certain funds contributed by sundry persons at Alfred Centre for the building of a new home for missionaries in China.

It was voted that I. B. Crandall and L. T. Clawson be a committee to audit the Treasurer's account.

Adjourned.

WILLIAM C. DALAND, *Rec. Sec.*

DIGHTON, KANSAS.

This place is the county-seat of Lane county, and is 381 miles west of Kansas City, on the Great Bend branch of the Santa Fe railroad. Hearing of a number of Seventh-day Baptists in that vicinity I made them a visit recently,

and remained with them over Sabbath and Sunday, preaching twice each day. A Seventh-day Baptist Church of twelve members was organized at a nice school-house three and one-half miles north-west of town. Brothers Preston and Ira Bond and families, and Oliver Bond, and Julius Babcock, and Eld. Herbert Babcock, of the Friend Church in Scott county, have been in this section for several years, and recently their number was increased by Bro. Jacob Babcock's family from Garwin, Iowa, and Sister Corlett and family, from Long Branch, Neb. These good people are much encouraged now that they have a church among them, and propose to have regular Sabbath services, and Sabbath-school, and expect occasional preaching from Eld. Babcock, who will very likely move into the community before long. They are also much encouraged with the prospect of their country as a place for desirable homes. They say they have only found, in the last year or two, "what the country is for;" not for raising corn and crops that mature late in the season, but for all kinds of small grain, which can be raised with reasonable certainty from year to year, with an average yield of wheat of fifteen to twenty-five bushels per acre, with less expense in raising than any place in the land, since they only need to break up their ground once in three or four years for wheat, only stirring the stubble ground with cultivator or disc-harrow, and thus get good crops. On such ground only forty-five pounds of seed wheat is necessary, and by the use of heading machines the grain can be put into stacks at an expense of \$1 per acre. But corn, potatoes, and cereals, can be raised also, if planted so as to mature early. Now is the time to secure homes. Improved land can be bought for from \$3 to \$10 per acre. Relinquishments to claims can be had at from 50 to \$150. Abundant water at forty to sixty feet depth. The country here is as fine in appearance as any I ever saw. Trees are growing finely, and if any of our people are thinking of going to a new country where land is cheap, they cannot do better than to look up this place where there is a church already established, with good prospects of additions in the near future. Our trip to and among them was pleasant and encouraging. Pray for their peace and prosperity.

M. HARRY.

MARION, Kansas, Aug. 12, 1892.

JUST A WORD.

To the Editor of the SABBATH RECORDER:

Your Western Editor, replying to a criticism of one his editorials, objects to a *nom de plume*. In reference to that let me say that there are two classes of communications to a paper, one in which the data for forming a judgment are in the reach of every reader, the other in which the data are given by the writer. In the latter case, it is important that the name of the writer be given that we may know how much authority his name carries. In the other case it is better not to give the writer's name, as a name frequently prejudices people for or against a view, while it is important that each reader examine and judge for himself.

X. Y. Z.

TRACT SOCIETY.

Fourth Quarterly Report from May 1, to Aug. 7, 1891.

J. F. HUBBARD, <i>Treasurer</i> ,	
In account with	
The AMERICAN SABBATH TRACT SOCIETY.	
DR.	
Balance from last Quarterly Report.....	\$ 298 41
Cash received since, as follows:	
Receipts in May, as published.....	576 21
June, ".....	628 32
July to Aug 7, as published.....	2,007 18-3,209 71
Balance due Treasurer.....	3 29
	\$ 3 511 41

CR.

By cash paid as follows:
Publishing House, *Outlook*, \$394 29, \$120, \$177 90,
\$666 70, \$159 76..... 1,548 65

Publishing House, <i>Evangelii Bulbarare</i> , \$41 30,	88 63
\$28 79, \$18 54.....	
Publishing House, <i>Peculiar People</i> , \$17 41, \$47 41,	172 96
\$53 48, \$54 66.....	
Publishing House, <i>Reform Library</i> , \$50, \$258 78,	507 59
\$106, \$92 81.....	
Publishing House, <i>Tract Society</i> , \$7, \$11 26.....	18 25
G. Velthuisen, Holland, \$50, \$50, \$50.....	200 00
Exchange.....	2 20
A. H. Lewis, stenographer, postage, and expense,	
\$9 80, \$12, \$12, \$12, \$5 31, \$12.....	63 11
A. H. Lewis, expense New York office, \$4 89, \$14,	
\$12 06, \$4.....	34 89
A. H. Lewis, Salary, Editor <i>Outlook</i> , to Sept. 1, 1892	300 00
J. G. Burdick, salary New York office, \$25, \$25, \$25,	
\$25.....	100 00
W. C. Daland, Editor <i>Peculiar People</i> , stenogra-	
pher and postage, \$11 51, \$11 22, \$12 50.....	36 03
L. C. Randolph, Contributing Editor <i>RECORDER</i> ,	
\$20, \$20, \$25, \$21.....	86 00
Isaac Goldman, plates for tract.....	11 50
Dauchy & Co., advertising <i>Outlook</i>	209 07
E. R. Pope, Treas., interest on loans one year.....	126 00
Petty expense, Treasurer.....	7 55-3,511 41

INDEBTEDNESS.

By loans at 6 per cent interest..... 2,000 00

New York office, Room 100, Bible House, amount paid by C. B. Cottrell, Westerly, R. I., for rent, attendance, janitor, etc..... 394 00

E. & O. E. J. F. HUBBARD, *Treas.*

PLAINFIELD, N. J., Aug. 7, 1892.

We have examined the above account and compared the same with vouchers, and found them correct.

J. A. HUBBARD,
J. M. TITSWORTH, } *Auditing Committee.*

PLAINFIELD, N. J., Aug. 10, 1892.

THE BOOKS ARE NOW OPENED.

Without any formal or systematic canvass, the "lone Sabbath-keepers," with other friends, have contributed sufficient money to pay the distributing expenses of the *Reform Library*. We feel that the time has come to make an appeal for some systematic method or plan of giving. We ask therefore, of the lone Sabbath-keepers that you will indicate by postal card the amount you are willing to give *per month* for this purpose. Any sum from five cents per month upwards is *acceptable*. Now if this is done as promptly as you have answered my appeal for names and money we shall shortly be able to tell just how many papers can be sent out each month. *We do not wish to call upon the general fund in order to do this work.* We shall reject no pledge even if it does not come from some "lone Sabbath-keeper." A word to those interested is sufficient.

J. G. BURDICK.

WHEN AND WHAT TO READ.

- If you are impatient, sit down quietly and have a talk with Job.
- If you are just a little strong headed, go to see Moses.
- If you are getting weak-kneed, take a look at Elijah.
- If there is no song in your heart, listen to David.
- If you are a policy man, read Daniel.
- If you are getting sordid, spend a while with Isaiah.
- If you feel chilly, get the beloved disciple to put his arms around you.
- If your faith is below par, read Paul.
- If you are getting lazy, watch James.
- If you are losing sight of the future, climb up to the Revelation and get a glimpse of the promised land.—*Golden Censer.*

WANTED.

The undersigned desires to obtain employment as a clerk, or at some kind of indoor service. He has been a teacher, but trouble with his eyes prevents further work in that profession. Work which does not require much reading of fine prints preferred. Is willing to work for moderate wages. Refers to Eld. L. F. Skaggs, or Eld. W. K. Johnson, Billings, Mo. Address, W. S. N. Redwine, Corsicana, Mo.

SABBATH-DAY, Sept. 10th, will be the time for the next covenant and communion season of the Albion Seventh-day Baptist Church. At that time there will be a roll call of the church. It is desired that all the membership shall be heard from, either by letter or personal testimony. Let all who cannot be present, send some written word that we may be cheered in the Lord.

E. A. WITTER, *Pastor.*

Do NOT dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.

TEMPERANCE.

—THE greed of the saloon is the peril of the people.
—HE who stands behind the bar will one day stand before the judgment bar.

—HON. CARROLL D. WRIGHT, the well-known statistician, says that for every dollar paid in by the saloons for their licenses about twenty-one dollars is paid out by the people.

—MISS CHARLOTTE A. GRAY, who until recently was European organizer for the World's W. C. T. U., is now employed as a missionary in Europe by the Right Worthy Grand Lodge of Good Templars. She recently instituted the first Good Templar Lodge in Berlin.

—"THE fruit of the vine" is one thing, and the stuff that they call grocer's wine is quite another thing. Villainous compounds and poisonous decoctions which burn out the system, destroy the stomach in a half-dozen years, is hardly what was in the cup when Christ drank of it and gave to his disciples.

—THE silver for table use in one of the new hotels of Chicago just opened cost over \$30,000. The bar-room is minutely described in the morning papers, and is called the Temple of Bacchus. The fitting up of this room cost \$50,000. The keeping of it in customers will cost infinitely more. A world of misery and poverty and crime will result from the keeping up of this gilded dram-shop.

—ACCORDING to the report of the Commissioner of Internal Revenue for the fiscal year ending June 30, 1891, there were among the different kinds of special liquor-tax payers in the different States and Territories, for the fourteen months ended June 30, 1891, of retail liquor-dealers, 230,403; of wholesale liquor-dealers, 4,869; of brewers, 2,138; of retail dealers in malt liquors, 10,389; of wholesale dealers in malt liquors, 5,039; and of rectifiers, 1,626. These people, numbering in the aggregate 254,469, constitute the national drink oligarchy of America. They represent in the aggregate large wealth, and are a specially protected class under the government, but they are a small minority of the 60,000,000 of our population, and ought not to be allowed to continue as at present their destructive oligarchical rule.

—I DO believe that under the wise laws that have been enacted in Maine for the suppression of the liquor traffic the use of intoxicating liquors has vastly decreased. It is no longer a leading article of commerce at every grocery store; it is no longer included in the hospitalities of every kind of social event from a corn-husking to a grand ball. It is no longer a reputable and legitimate article of trade. To-day one can walk the streets of any Maine city without seeing a single shop window filled with intoxicants to invite and tempt our young men to ruin. The traffic that once flaunted itself in the public gaze has been driven into dark corners. Popular sentiment and constitutional law are alike arrayed against it. It is carried on by stealth in fear and in secret behind barred doors, and with every device that ingenuity can invent, to avoid the vigilance of the officers charged with the enforcement of the law.
—Gov. Burleigh, of Maine.

POPULAR SCIENCE.

—EXPERTS are predicting that the books of to-day will fall to pieces before the middle of the century. The paper in the books that have survived two or three centuries was made by hand, of honest rags, and without the use of strong chemicals, while the ink was made of nut galls. To-day much of the paper for books is made, at least in part, of wood pulp, treated with powerful acids, while the ink is a compound of various substances naturally at war with the flimsy paper upon which it is laid. The printing of two centuries ago has improved with age; that of to-day, it is feared, will, within fifty years, have eaten its way through the pages upon which it is impressed.

RECENT CHEMICAL EXAMINATION OF SWEAT.—The secretion of the sudoriferous glands of both man and lower animals has been the subject of critical examination by Gaube. He finds the sweat of man differs from that of the cow, horse, cat, dog and hog, by being acid in reaction, instead of alkaline, but fails to mention the nature of the acid. Gaube also finds digestive ferments in the perspiration of both man and the lower animals. He has separated a pepsin, an amylase and an emulsion. He terms these diastatic ferments "hidrozymases," and states that the sweat of man contains a larger propor-

tion than the secretion of other animals examined. In the light of the recent investigations of ferments, it is not startling to discover them in any of the secretions.

ALLSPICE.—The Island of Jamaica produces about all the allspice that is used. It is known, also, as pimento, or Jamaica pepper. The tree on which the berries grow is evergreen and the flowers grow in dense clusters; these develop into small green aromatic berries, the size of black pepper. If allowed to ripen they become pulpy and lose some of their pungency. For commercial purposes, the berries are gathered when green, carefully dried in the sun, and afterward packed in bags holding 160 to 180 pounds, and shipped. Pimento trees grow in many parts of tropical America, but nowhere do they thrive as in Jamaica. The trees are never planted by man and receive no cultivation worthy of the name. The seeds are dropped by birds, and the rains and the tropical sun do the rest. Surplus trees are cut down and become walking sticks and umbrella handles. This spice is more mild and innocent than most other spices, and is sold by the growers for twopence a pound.

EYE STRAIN AS A CAUSE OF NERVOUS DERANGEMENTS.—Dr. Ambrose Ranney, in the *New York Medical Journal*, draws attention to the view that "eye strain" may be a frequent and extremely important factor in causing many forms of nervous derangements—even in such as are commonly regarded as organic diseases—as, for example, epilepsy, chorea, and insanity. Among the cases reported by Dr. Ranney which were cured by the use of spherical, cylindrical, and prismatic glasses, combined occasionally by tenotomy of certain of the ocular muscles, may be mentioned the following: Four of epilepsy; several of nervous prostration of so severe a form as to justify the most serious doubts of a perfect recovery being possible; one case of mental collapse to an extent which rendered the patient unable to dress himself until told which article of apparel first to put on; one case of melancholia with morbid impulses, the patient walking about the streets touching every tree and lamp-post he met; one case of epileptic mania in a patient who required a padded room; several in which confirmed inability to sleep, severe neuralgic paroxysms, constant headache, etc., formed an important feature in the clinical histories; one case of very severe neuralgic paroxysms of the face, which drugs would not control; and other cases of various conditions that were equally distressing and that had withstood all therapeutical measures.—*Lancet*.

SPECIAL NOTICES.

THE Quarterly Meeting of the Shingle House, Hebron and Hebron Centre churches will meet at Hebron Centre, Sept. 9-11, 1892. Preaching on Sabbath morning by J. Kenyon, and Sabbath afternoon by G. W. Burdick. There will also be preaching on the evening after the Sabbath and on Sunday.

CLERK.

PROGRAMME for the Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin, to be held at Rock River, Sept. 2, 1892, at 10 A. M.

1. What is the true relation between Church and State? E. A. Witter.
2. Exegesis of Galatians 3: 23-25. O. U. Whitford.
3. How is the book entitled "The Songs of Solomon," to be interpreted? and what are its teachings? E. M. Dunn.
4. What conditions are essential to the prosperity of the church? H. Hull.
5. What is regeneration? What are the methods of God's procedure in regeneration, so far as we understand them? What is the difference between regeneration and conversion? N. Wardner.
6. Is it advisable for our Tract Society to be represented at the Columbian Exposition? And if so, in what way should it be done? Geo. W. Hills.
7. What is the best mode of conducting a revival? E. B. Saunders.
8. What is the office work of the Holy Spirit? Is the Spirit of Christ and the Holy Spirit one and the same? If not, how is Christ present with his disciples even unto the end of the world? S. H. Babcock.
9. What is effective preaching, and what are the conditions requisite to secure it? Deacon W. B. West.
10. What do the Scriptures teach with reference to progressive sanctification? Is the idea of progressive sanctification in the intermediate state contradicted by Scripture or reason? F. O. Burdick.

PROGRAMME of the Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin, to be held with the church at Rock River, commencing on Sixth-day evening of Sept. 2, 1892, at 7.30 o'clock, with a sermon by Geo. W. Hills.

Sabbath morning at 10 o'clock, Sabbath-school; at 11 o'clock, sermon by O. U. Whitford, with N. Wardner alternate; followed by a collection for the Missionary and

Tract Societies, and the administration of the Lord's Supper, conducted by N. Wardner and E. A. Witter.

Sabbath afternoon at 3 o'clock, sermon by E. A. Witter.

Seventh-day evening, at 7.30 o'clock, prayer and conference, preceded by song service of 15 minutes, conducted by E. B. Saunders and George Shaw.

First-day morning, at 10 o'clock, sermon by S. H. Babcock.

First-day afternoon, at 2.30, exercises by the Y. P. S. C. E. Union.

First day evening, sermon by E. M. Dunn, with F. O. Burdick alternate.

THE COMMITTEE.

MILTON JUNCTION, Wis., Aug. 15, 1892.

AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of *Sabbath Outlook*. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

BIBLE STUDY will be held at the "New Mizpah" Seaman's Reading Room, 509 Hudson St., each Sabbath at 11 o'clock. Prayer-meeting, Sixth-day evening, at 8 o'clock. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

THE Treasurer of the General Conference would be pleased, if, at as early a date as possible the churches which have not already paid their apportionments, would attend to the matter. Address, WILLIAM C. WHITFORD, Berlin, N. Y.

A GREAT OPPORTUNITY.—For 10 subscribers to the *Reform Library* accompanied with the cash, \$2 50, we will send the following booklets by Prof. Drummond. This offer is good for 30 days: "The Greatest Thing in the World." "Pax Vobiscum." "First." "Baxter's Second Innings." "The Changed Life." With a little effort these excellent books can be obtained. Also, for 5 subscriptions, with cash, we offer: "The Greatest Thing in the World." "A Talk with Boys." These books have been so widely known because of their intrinsic worth it will not be necessary to say anything further about them, only that we wish to put them into the hands of our young people, and we take this honorable method to do it. Now it only rests upon a little exertion on the part of our young people, and the books are theirs. J. G. B.

SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. J. T. DAVIS, Pastor. ALFRED CENTRE, N. Y.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale nowhere else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

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CONDENSED NEWS.

An insane man stopped Queen Victoria's carriage while she was driving near Osborne House recently, and threatened to kill her.

The World's Fair buildings will be dedicated on the 21st of October instead of the 12th, Congress having passed a bill to that effect. October 21st is the exact anniversary of Columbus's landing, allowance being made for the correction in the calendar made by Pope Gregory. The change of date of dedication was made in the interest of chronological accuracy, and also to oblige New York City, which will have a Columbian celebration on October 12th.

The cholera is abating at Nijni Novgorod Astrakahan, and in the Transcaspian territory, but the number of deaths continues excessive in the Caucasus and provinces of Saratoff, Samara, Simbirsk and Vorenburg. A mob attacked the floating hospital at Starobelsk, in the government of Kharkoff, and completely demolished it. The doctors were assaulted and would probably have been killed had it not been for the intervention of the troops, who were summoned to restore order. The soldiers soon suppressed the rioting and arrested the leaders of the rioters.

Prof. Putnam and his associates, while engaged in collecting material for the ethnological exhibit at the World's Fair, have made a very important archaeological discovery near Fort Ancient, Ohio. It is that of a serpent mound 1,900 feet long and about 10 feet thick. This is by far the largest known "serpent" constructed by the mound-builders of prehistoric times, and is regarded as one of the most notable of American antiquities. The mound-builders' works there have been recognized before, but it was not known to be a huge "serpent." Many valuable relics are expected by Prof. Putnam from the excavations now being made.

MARRIED.

BARBER-PIERCE.-At the residence of J. R. Crandall, Alfred Centre, N. Y., Aug. 17, 1892, by J. R. Crandall, Esq., Mr. John Barber, of Hartsville, and Miss Leona Pierce, of Alfred Station.

GREENE-MIX.-At the parsonage, Nile, N. Y., Aug. 13, 1892, by the Rev. M. B. Kelly, Jr., Mr. Malvin S. Greene, of Raymond, Pa., and Miss Edith M. Mix, of Nile.

BARBER-MAXSON.-At the home of the bride at East Portville, N. Y., Aug. 13, 1892, by Eld. G. P. Kenyon, Mr. R. E. Barber, of Barbertown, Pa., and Miss Grace A. Maxson, of East Portville.

COON-HINSDALE.-In Alexander, N. Y., July 27, 1892, at the residence of the bride's parents, by the Rev. W. J. McKittick, Mr. Chas. D. Coon, of Fairfield, Wis., and Miss Martha E. Hinsdale, of Alexander.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder ABSOLUTELY PURE



None Such CONDENSED Mince Meat Contains No Alcoholic Liquors.

Makes an every-day convenience of an old-time luxury. PURE and wholesome. Prepared with scrupulous care. Highest award at all Pure Food Expositions. Each package makes two large pies. Avoid imitations—always insist on having the NONE SUCH brand. If your grocer does not keep it, send 20c. (or stamps) for full size package by mail, prepaid. MERRELL & SOULE, Syracuse, N. Y.

DAVIS'S POEMS.

160 Pages. Richly Bound in Red Morocco. Price by mail, 65 cents, three for two dollars and five cents returned with books. Price Reduced from One Dollar. Address, D. H. DAVIS, Quiet Dell, Harrison Co., W. Va.

HOME-SEEKERS' EXCURSIONS TO KANSAS. The Wheat Crop of KANSAS for 1892 is the largest ever raised in any State, viz: 62,500,000 BUSHELS, being one bushel for every man, woman, and child in the United States. Some of the heaviest yields are in the fertile ARKANSAS VALLEY. You can purchase choice quarter-sections at reasonable figures, in the heart of the Arkansas Valley wheat belt by addressing JOHN E. FROST, Land Commissioner, A. T. & S. F. R. Co., Topeka, Kas. Ask him for free copy of Kansas folder. Low-rate excursion tickets can be bought to all Kansas points, (as well as to Colorado, Utah, Oklahoma, Indian Territory, New Mexico and Texas) on the following dates: August 30 & September 27. For particulars address ROBT. E. BREDER, Agent of SANTA FE ROUTE, No. 68 Exchange St., Buffalo, New York.

PATENTS

and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts. FEES MODERATED. I was for several years Principal Examiner in the Patent Office and since resigning to go into Private business, have given exclusive attention to patent matters. Correspondents may be assured that I will give personal attention to the careful and prompt prosecution of applications and to all other patent business put in my hands. Upon receipt of model or sketch of invention I advise as to patentability free of charge. Your learning and great experience will enable you to render the highest order of service to your clients.—Benj. Butterworth, ex-Commissioner of Patents. Your good work and faithfulness have many times been spoken of to me.—M. V. Montgomery, ex-Commissioner of Patents. I advise my friends and clients to correspond with him in patent matters.—Schuyler Duryee, ex-Chief Clerk of Patent Office. BENJ. R. CATLIN, ATLANTIC BUILDING, WASHINGTON, D. C. Mention this paper.

SABBATH RECORDER

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY -AT- ALFRED CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION. Per year, in advance \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher. ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 50 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted. ADDRESS. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

BABCOCK.—In Brookfield, N. Y., Aug. 11, 1892, Horace M. Babcock, M. D., of chronic difficulties and general debility.

He was born in Brookfield in 1819, went to Berlin, Wis., in 1860, where he spent 27 years in professional life, returning to his native town in 1887. His health seemed to be on the decline for several years so that he was unable to give much attention to business since his return, but he kept around until the last few weeks of his life. He was a man of strong religious tendencies and gave evidence of being prepared for the change, although he had never made a public profession of the same. In consequence of past acquaintance in Wisconsin the writer was invited to preach his funeral sermon. A good attendance showed the interest and sympathy of the community.

H. B. L.

WRIGHT.—In the town of Adams, N. Y., Aug. 10, 1892, Mrs. Betsey Wright, aged 87 years, 7 months and 27 days.

She was the widow of Isaac Wright. Her maiden name was Lee. She was the oldest and the last to depart of a large family of children. Her life was one of toil and service, but Jesus was her Saviour, and, trusting herself to him, she is now, we confidently believe, at rest. Remarks at her funeral from Ps. 90:10. A. B. P.

STILLMAN.—In Westerly, R. I., Aug. 15, 1892, of peritonitis, Mrs. Hattie J. Stillman, wife of Wayland F. Stillman, in the 23d year of her age.

Mrs. Stillman was born at Apponaug, R. I., Aug. 30, 1869. She united with the Baptist Church at Hope Valley when young, and after her marriage to Mr. Stillman she observed the Sabbath and joined the First Hopkinton Church, of which she was a member at the time of her death. Funeral services were held at the residence of Mr. A. A. Stillman in Westerly, Aug. 17, 1892, conducted by the pastor of the Pawcatuck Church. Interment at Hope Valley, R. I. W. O. D.

KENYON.—In Westerly, R. I., Aug. 10, 1892, of paralysis, Mrs. Maria A. Kenyon, wife of Dr. J. D. Kenyon, in the 54th year of her age.

Mrs. Kenyon was the daughter of the late William P. and Susan R. Langworthy, and was born in Allegany Co., N. Y., June 26, 1839. She was converted in early life and united with the church at Little Genesee, N. Y. She afterwards became a member of the First Hopkinton Church and subsequently united with the Pawcatuck Church, of which she was a member at the time of her death. She taught school for several years and was very active in church and temperance work. She was married in 1876, and her husband and one son, with three brothers and three sisters, survive her. Funeral services were held at her husband's residence, Aug. 13th, conducted by her pastor, assisted by the Rev. Arthur E. Main. Interment at Ashaway, R. I. W. O. D.

MCCARTHY.—At Albion, Wis., July 12, 1892, Mr. Wesley McCarthy, of a derangement of the liver.

Wesley was the eldest son of William and Lydia McCarthy, and was in the 33d year of his age. He was not a professor of religion, but by his kind, friendly disposition won for himself a warm place in the hearts of his friends. E. A. W.

OVIATT.—At Albion, Wis., Aug. 7, 1892, Buel Oviatt, in the 85th year of his age.

Brother Oviatt was born in Oneida Co., N. Y., June 12, 1808, son of Ebenezer Oviatt. In early life, having lost his mother, he went to live with a relative near Scio, N. Y., where he was converted and joined the Amity Church. In 1829 he was married. In a little less than five years he parted with his companion in death. In 1835 he was married to Mrs. Nancy Austin, daughter of Samuel B. Palmer, after which Brother Oviatt and wife united with the Scio Church. In 1838, with his family, moved to Hayfield, Pa., and for six years they were identified with that church in its struggles and work. In the spring of 1844 Brother Oviatt brought his family to Albion and joined with the few who had settled here in building up for Christ; he united with the Albion Church Feb. 8, 1845, and ever remained a worthy and faithful member till called to the church above. Brother Oviatt was always known as a man of devotion. Thus another of the old landmarks and faithful supporters of this church is called away to his reward. E. A. W.

The Mountains of Colorado.

Denver, Estes Park, Colorado Springs, Manitou and Glenwood Springs may be reached from Chicago or St. Louis via the Burlington Route fast vestibuled express trains, handsomely equipped with every modern improvement. Write P. S. Eustis, Gen'l Pass. Agent, Chicago, for particulars.

The official Russian cholera reports show that the violence of the disease has somewhat abated.

Low Rate Harvest Excursions.

The announcement that the North-Western Line, comprising over 8,000 miles of thoroughly equipped railway, has arranged to run two low rate Harvest Excursions during the months of August and September, will be gladly received by those who are interested in the development of the great West and North-west, as well as by those who desire to visit this wonderfully productive region at a season of the year when exact demonstration can be made of the merits and advantages it offers to home seekers and those in search of safe and profitable investments.

These excursions will leave Chicago on August 30th and September 27th, and tickets can be purchased at the very low rate of one fare for the round trip to points in Iowa, Minnesota, North and South Dakota, Nebraska, Wyoming, Colorado, Utah, Idaho and Montana. They will be strictly first-class in every particular and will be good for return passage at any time within twenty days from date of purchase. Full information concerning rates and arrangements for these excursions can be obtained upon application to any coupon ticket agent, or to W. A. Thrall, G. P. T. A., Chicago & North-Western R'y, Chicago.

HARVEST EXCURSION—HALF RATES.

August 30th to Sept 27th.

The Burlington Route will sell round trip tickets at half rates, good 20 days to the cities and farming regions of the West, North-west and South-west. Eastern Ticket Agents will sell through tickets on the same plan. See that they read over the Burlington Route, the best line from Chicago, Peoria, Quincy and St. Louis. For further information write P. S. Eustis, General Passenger Agent, Chicago.

Farm for Sale.

The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars call on or address Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

CANCERS AND TUMORS

are quickly and safely cured, and with very little pain, by Rev. A. W. Coon, Cancer Doctor, Alfred Centre, N. Y. Satisfaction guaranteed. Circulars and Testimonials free when called for.